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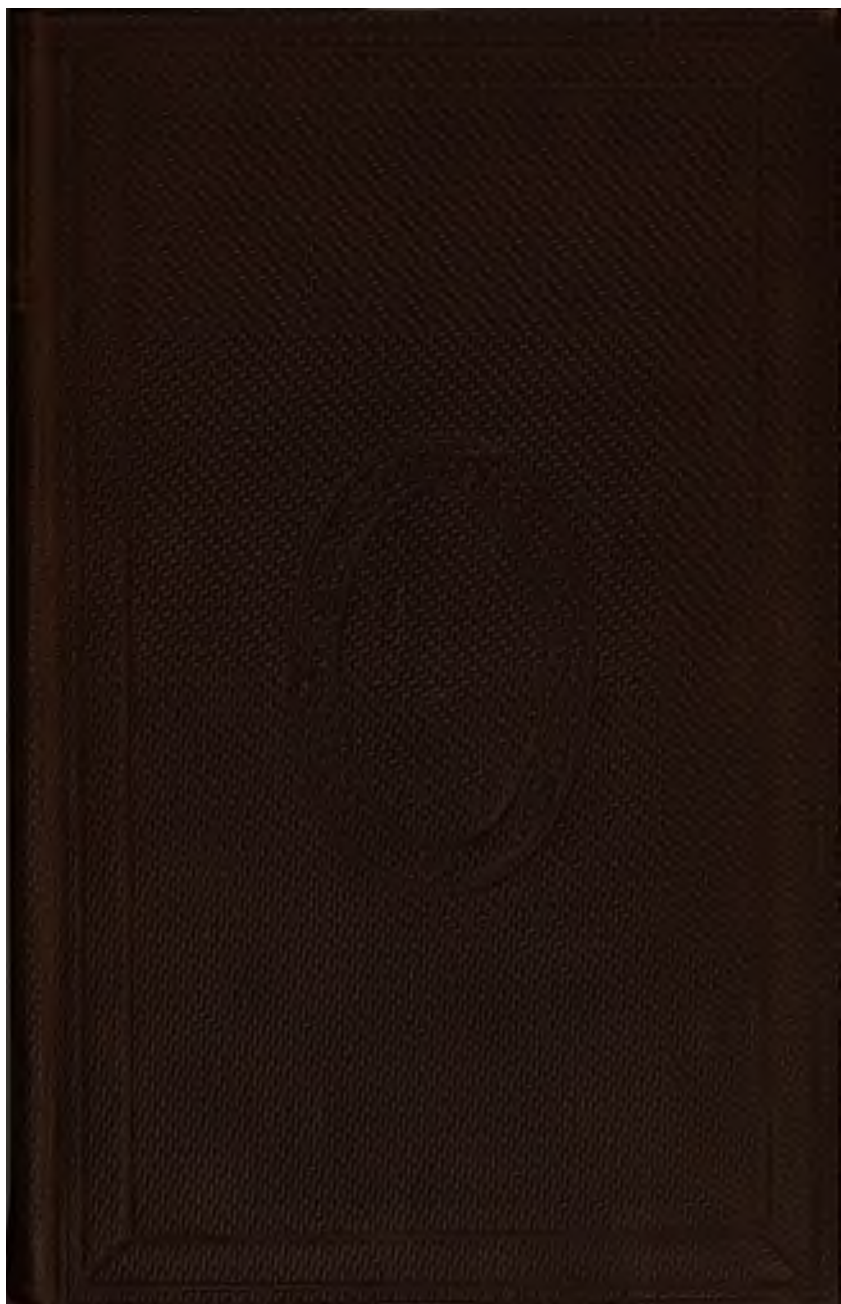
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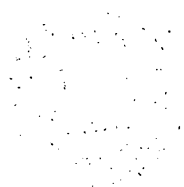




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Grammar School Classics.

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# VIRGIL.

AENEID, BOOKS V. AND VI.

With English Notes.



ABRIDGED FROM PROFESSOR CONINGTON'S EDITION BY

HENRY NETTLESHIP, M.A.

FELLOW OF LINCOLN COLLEGE, OXFORD, AND ASSISTANT MASTER IN  
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THE Sixth Book of the Aeneid of Virgil being appointed for the Oxford Local Examinations, the Publishers have, on request, issued this portion of the late Professor Conington's abridged edition for the convenience of the Candidates.





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P. VERGILI MARONIS  
AENEIDOS  
LIBER QUINTUS.

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As usual, the subject of this Book and much of the treatment in detail are from Homer. The heroic courtesy of Achilles is never more conspicuous than in the games which he gives in memory of his dead friend, as described in the Twenty-third Iliad: and by treading in the steps of Homer, Virgil has succeeded in investing his own hero with similar associations of chivalrous magnificence. For the scene in which the action is laid, he was indebted to that variety of the Trojan legend which made Anchises die in Sicily, and to the tradition which had fixed a Trojan colony there already. That Aeneas should revisit the island by choice or accidentally, and that being there he should honour his father by a splendid funeral celebration, was a sufficiently plausible development of the story. The earlier games, it is true, are little more than a rearrangement of the Homeric materials; but they are made interesting in themselves, and the few novelties introduced increase the reader's pleasure—such as the affection between Nisus and Euryalus, the defeat of the braggart by the veteran in the boxing match, and the portent of Acestes' arrow. The tilt, which was Aeneas' surprise for his spectators, is Virgil's surprise for his readers; it is described with an ingenious felicity of language which exercises commentators and translators alike; and it must have been peculiarly flattering to Augustus to find an exhibition in which he took pleasure referred to his great progenitor.

The burning of the ships by the Trojan women was a part of the Trojan legend, though the story was very variously told, as will be seen by any one who will consult Heyne's *Excursus* on the subject, some placing the scene in Greece, some in Italy, while one account connected it with the foundation of Rome. In the account of the fate of Palinurus, with which the book closes, the poet, as usual, has combined an Italian tradition with an imitation of Homer. The promontory of Palinurus was supposed to have derived its name from the pilot of Aeneas, who was buried there: in the *Odyssey*, Menelaus' pilot dies at his post in the middle of his voyage: Ulysses loses one of his comrades just as he is about to visit the shades. Virgil has

fitted these fragments into his tessellated work, and has thus secured an episode to give interest to the voyage from Sicily to Italy, which would otherwise have been uneventful.

INTEREA medium Aeneas iam classe tenebat  
 Certus iter, fluctusque atros aquilone secabat,  
 Moenia respiciens, quae iam infelicis Elissae  
 Conlucent flammis. Quae tantum accenderit ignem,  
 Causa latet; duri magno sed amore dolores 5  
 Polluto, notumque, furens quid femina possit,  
 Triste per augurium Teucrorum pectora ducunt.

Ut pelagus tenuere rates, nec iam amplius ulla  
 Occurrit tellus, maria undique et undique caelum,  
 Olli caeruleus supra caput adstitit imber, 10  
 Noctem hiememque ferens, et inhorruit unda tenebris.  
 Ipse gubernator puppi Palinurus ab alta:  
 "Heu! quianam tanti cinxerunt aethera nimbi?  
 Quidve, pater Neptune, paras"? Sic deinde locutus  
 Colligere arma iubet validisque incumbere remis, 15

1.] 'Medium iter' is not to be pressed, merely meaning that he had got well on his way. 'Tenere iter,' 2. 359.

2.] 'Certus,' unwavering, as an arrow going straight to its mark is called "certa sagitta." 'Atros' with 'aquilone.' Aeneas encounters the danger Dido threatened (4. 310), and we see the consequence in the next paragraph.

4.] Dido did not light her own pile, as some of the commentators have fancied: but she had a pile made to burn, as she gave out, the effigy of Aeneas: she killed herself upon it, having ascended it apparently for the purpose of lighting it: and it would naturally be made use of to burn her body.

5.] 'Dolores' and 'notum' nominatives to 'ducunt' in v. 7. 'Dolores' not the pains themselves, but the thought of the pains.

6.] 'Polluto' see on 3. 61. 'Notam,' the knowledge—a use of the neuter participle often found elsewhere, as in Livy 1. 53, "degeneratum in aliis," "his degeneracy in other things."

7.] Their minds are led through a sorrowful presage: that is the course their thoughts are led to take. 'Augurium' means no more than con-

ture, as "augurat" 7. 273, so that it is not a full realization of Dido's wish, 4. 661.

8—11.] Nearly repeated from 3. 192—195.

12.] 'Ipse' as in 3. 201. Things were so bad that even the pilot, &c.

13.] 'Quianam' 10. 6, an archaic word. Quinct. Inst. 8. 3 thinks that, like 'olli,' it lends dignity to the passage.

14.] 'Sic deinde locutus' below v. 406, where, as here and in 7. 135, 'deinde' is out of its place, belonging not to the participle but to the verb. Comp. 2. 391, and for the transposition of 'deinde,' 1. 195.

15.] 'Arma,' of a ship's furniture, as in 6. 353, where the specific reference is to the rudder, and possibly in 3. 371, 4. 290. We have already had "armari classem" 4. 299. So ὀπλὰ Od. 2. 380, 423, 430, 12. 410, passages which may have suggested to Virg. this use of the word. The precise meaning however, of 'colligere arma' is not quite certain. It seems generally to be understood of taking in part of the sails. M. Jal, in his 'Virgilius Nauticus' ('La Flotte de César,' &c.) explains it of stowing away those parts of the ship's furniture that the wind might take hold of, streamers, &c.

Obliquatque sinus in ventum, ac talia fatur:  
 Magnanime Aenea, non, si mihi Iuppiter auctor  
 Spondeat, hoc sperem Italiam contingere caelo.  
 Mutati transversa fremunt et vespere ab atro  
 Consurgunt venti, atque in nubem cogitur aer. 20  
 Nec nos obniti contra, nec tendere tantum  
 Sufficimus. Superat quoniam Fortuna, sequamur,  
 Quoque vocat, vertamus iter. Nec litora longe  
 Fida reor fraterna Erycis portusque Sicanos,  
 Si modo rite memor servata remetior astra. 25  
 Tum pius Aeneas: Equidem sic poscere ventos  
 Iamdudum et frustra cerno te tendere contra.  
 Flecte viam velis. An sit mihi gratior ulla,  
 Quove magis fessas optem demittere navis,  
 Quam quae Dardanium tellus mihi servat Acesten, 30

Mr. Long thinks Virg. means generally to make every thing 'tight' and prepare for a squall. "Validis incumbite remis" 10. 294.

16.] He turns the sails so that the wind may catch them sideways. Comp. Livy 16. 39, "aliae ad incertos ventos hinc atque illinc obliqua transferentes vela in altum evectae sunt."

17.] 'Magnanime Aenea,' a Homeric address, like Τῷ αὐτῷ μεγαθύμῳ Il. 6. 145. 'Auctor' has its technical sense of guarantee, its union with 'spondeat' implying that he who gives the promise is in this case the person to make it good.

18.] 'Hoc caelo' = "hac tempestate," as we might say 'with a sky like this.' 'Spero' with pres. inf. 4. 337 &c.

19.] 'Transversa' adverbially, as in E. 3. 8. The meaning seems to be, the wind is changed, and instead of being favourable blows right across our path. Comp. the metaphorical use of the word Cic. Brut. 97, "Cuius in adolescentiam per medias laudes quasi quadrigis vehementem transversa incurrit misera fortuna reipublicae." 'Vespere ab atro' is Homer's ὄψον ἡρόεσσαν. 'The west is blackening, and a wind is getting up there.'

21.] 'Contra' with 'tendere' as well as with 'obniti' comp. v. 27 below. 'Tantum,' as much as is wanted. Comp. "tanto tractu" G. 2. 153.

22.] Comp. vv. 709, 710 below; also v. 387, 388.

24.] 'Fraterna Erycis' = "fratris Erycis." So in v. 636 below 'fraterni' is nom. plural. 'Fida,' 'fraterna,' a double epithet is not common in Latin except (1) when one of the epithets may, as here, be expressed by a genitive, or (2) when a repetition of adjectives is necessary for emphasis, as in the line "Monstrum horrendum, informe, ingens, cui lumen ademptum."

25.] 'Rite' with 'memor' or 'remetior.' 'Servata' already observed, i. e. in their previous voyage to Sicily. 'Servare' of watching the stars 6. 338, G. 1. 205. With 'remetior astra' comp. "sidera emensae," v. 628 below.

27.] 'Iamdudum' probably with 'poscere' and 'tendere.'

28.] 'Flecte viam velis' like "hanc arripe velis" 3. 477, "tendit iter velis" 7. 7, 'velis' being nearly = 'navigando,' so that 'flecte viam velis' = "flecte navis cursum." 'Sit' apparently = "esse potest."

29.] 'Fessas navis' 1. 168. 'Demittere' of bringing into harbour. Comp. 'devenire' of reaching the end of one's journey.

30.] 'Than where my friend Acestes yet lives.' Comp. for the thought 1. 550, for the language 1. 546. The living friend is contrasted with the dead father.

Et patris Anchisae gremio conplectitur ossa?  
Haec ubi dicta, petunt portus, et vela secundi  
Intendunt Zephyri; fertur cita gurgite classis,  
Et tandem laeti notae advertuntur arenae.

At procul excelso miratus vertice montis 35  
Adventum sociasque rates occurrit Acestes,  
Horridus in iaculis et pelle Libystidis ursae,  
Troia Crimiso conceptum flumine mater  
Quem genuit. Veterum non inmemor ille parentum  
Gratatur reduces et gaza laetus agresti 40  
Excipit, ac fessos opibus solatur amicis.

Postera cum primo stellas Oriente fugarat  
Clara dies, socios in coetum litore ab omni  
Advocat Aeneas, tumulique ex aggere fatur:  
Dardanidae magni, genus alto a sanguine divom, 45

31.] Perhaps from Lucr. 1. 135, "Morte obita quorum tellus amplectitur ossa."

32.] Virg. seems to mean that the wind, which distressed them while they were sailing against it, was now in their favour. Thus 'Zephyri' here agrees with 'vespere' v. 19. This however, as Mr. Long remarks, obliges us to suppose that Virg. had misconceived the relative position of Carthage and the west part of Sicily. So perhaps 'gurgite' may intimate that the sea was still excited (comp. 1. 118, 3. 564 &c.).

34.] 'Advertere' of bringing a ship to land, G. 4. 117 &c. Comp. also A. 1. 168. 'Tandem': 'at length after all their dangers.'

35.] 'Vertice' without a preposition 'from the top.' Comp. 1. 143, 4. 168.

36.] 'Adventum sociasque rates,' hendiadys.

37.] 'Horridus in iaculis et pelle,' &c. 'looking rough in his javelins and bear-skin:' so Ennius (inc. 46) "levesque sequuntur in hastis;" Stat. Theb. 4. 221, "gravi metuendus in hasta." 'Libystis' is an adj. peculiar to Virg., here and 8. 363, where the half-line recurs. Pliny 8. 83 denies that there are bears in Africa: but they are mentioned by Herodotus and Solinus.

38.] The story as told by Serv. on 1. 556 is that Poseidon in punishment of Laomedon's fraud sent a sea-mon-

ster to ravage the Troad, that Trojan maidens were ordered to be given to it, that fathers in consequence sent their daughters away, that one Hippotas put his daughter Segesta or Egesta on board a ship which carried her to Sicily, and that there a union took place between Segesta and the river-god Crimiso, the fruit of which was Egestus or Acestes. The common construction is 'concupere de' or 'ex aliquo.' Pliny 8. 16 has "conceptus leone."

39.] 'Veterum parentum,' his mother's Trojan ancestry.

40.] No authority is quoted for this construction of 'gratatur' with an acc. Perhaps it is best to understand 'esse.' Comp. Tac. A. 6. 21, "Conplexus eum Tiberius praescium periculorum et incolumem fore gratatur," where the sense is "congratulates him on his foresight and on the safety which will be his in consequence." 'Gaza' is a Persian word transferred into Greek and Latin, and signifying 'royal treasure,' so that with the epithet 'agresti' it produces a kind of oxymoron, like "dapibus inemptis" G. 4. 153.

42.] 'Primo Oriente:' comp. 3. 583.

43.] 'Litore ab omni' they would naturally be lodged near their ships.

44.] Aeneas speaks from a mound, like a Roman general.

45.] The Trojans are called the descendants of the gods, because

Annuus exactis completur mensibus orbis,  
 Ex quo reliquias divinique ossa parentis  
 Condidimus terra maestasque sacravimus aras.  
 Iamque dies, nisi fallor, adest, quem semper acerbum,  
 Semper honoratum—sic di voluistis—habebo. 50  
 Hunc ego Gaetulis agerem si Syrtibus exsul,  
 Argolicove mari deprensus et urbe Mycenae,  
 Annua vota tamen sollemnisque ordine pompas  
 Exsequerer, strueremque suis altaria donis.  
 Nunc ultro ad cineres ipsius et ossa parentis, 55  
 Haud equidem sine mente reor, sine numine divom,  
 Adsumus et portus delati intramus amicos.  
 Ergo agite, et laetum cuncti celebremus honorem ;

Dardanus was the son of Jupiter, 7. 219. 'Altus' = 'lofty' in the sense of 'noble': so often of birth or country.

43.] Comp. 1. 269. 'Exactis mensibus' G. 3. 139.

47.] 3. 63.

49.] 'Iamque dies adest': the day on which he is speaking is the actual anniversary: comp. 104 below, "expectata dies aderat."

50.] 'Sic di voluistis' is a formula of resignation.

51.] 'Hunc' with 'agerem,' were I keeping this day.' Aeneas' language is of course hyperbolic, his meaning being that he would celebrate the anniversary under the most adverse circumstances. The Gaetulan Syrtes, like the Argive (Aegean) sea, are doubtless chosen as associated not only with natural dangers, but with human enemies.

52.] 'Deprensus,' surprised, not however by a storm, which is a common application of the word (see G. 4. 421), but by the arrival of the day at an inopportune time. 'Et' couples Mycenae with the Aegean as distinguished from Aeneas' African foes. There seems to have been a nom. singular, 'Mycena.' With the gen. comp. "urbem Patavi" 1. 247.

53.] 'Pompas' is to be understood strictly, of a funeral procession. Here as elsewhere Virg. is thinking of Roman observances. 'Sollemnis pompas' G. 3. 22. 'Ordine' = "rite," as in 3. 548.

54.] 'Exsequi' of funerals: see Dict. 'Struere,' to pile up: 1. 704.

'Suis' = "debitis," as in 6. 142. 'Altaria' here and in v. 93 seems to be used vaguely for 'arae,' if the view is true which restricts 'altaria' to the superior gods.

55.] 'Utro' has its primitive sense of 'beyond.' 'Not only has the day returned, bringing back its obligations, which I should have discharged in any case, but more than this, a thing which we had no right to expect, we are at the very spot.' See on 2. 145. 'Ipsius' virtually = 'ipsoa.'

56.] It is true that 'equidem' may be used with other persons than the 1st sing.; but that is no reason for taking it with 'adsumus' here, when usage is in favour of taking it with 'reor.' Comp. 6. 848, G. 1. 415, where, as here, the clause is constructed parenthetically. 'Haud' goes not with 'reor' but with 'sine mente,' &c. 'Mente' with 'divom,' like 'numine.' "Deorum mente atque ratione omnem mundum administrari et regi" Cic. N. D. 1. 2. 'Sine numine divom' 2. 777, 'numen' meaning will or purpose, as in 2. 123 note. It is the Homeric οὐκ ἀέκρη θεῶν.

57.] "Delati portus intravimus" 3. 219. 'Delati' brought down from the high sea to the shore, like the Greek κατέρχεσθαι of returning home.

58.] 'Laetum honorem' Aeneas means to say, Let our service be a cheerful one: the gods have done well in bringing us here, and are intending to do well to us hereafter. The word 'laetus' is rather a common one in connexion with sacrifices, e.g. 8. 267, 279.

Poscamus ventos, atque haec me sacra quot annis  
 Urbe velit posita templis sibi ferre dicatis. 60  
 Bina boum vobis Troia generatus Acestes  
 Dat numero capita in navis; adhibete Penatis  
 Et patrios epulis et quos colit hospes Acestes.  
 Praeterea, si nona diem mortalibus alnum  
 Aurora extulerit radiisque retexerit orbem, 65  
 Prima citae Teucris ponam certamina classis;  
 Quique pedum cursu valet, et qui viribus audax  
 Aut iaculo incedit melior levibusque sagittis,

59.] It is a question whether the prayer is made to the winds themselves, or to Anchises. The latter interpretation perhaps is more obviously suggested by the context, and was evidently maintained by Lactantius, who says of Anchises (Inst. 1. 15) "cui Aeneas non tantum immortalitatem, verum etiam ventorum tributum potestatem." On the other hand offerings were made as a fact to the winds themselves at the end of the ceremonies to Anchises, v. 772 below, as we have seen done already, 3. 115 foll., where "placemus ventos" is like "poscamus ventos" here.

60.] The abl. abs. 'urbe posita' really contains the gist of the prayer.

61.] Acestes, like a true son of Troy, supplies the materials for the sacrifice. 'Troia generatus' shows the spirit in which the present is made. With the division according to ships comp. 1. 183. 'In navis bina,' two to each ship: comp. "in navis ternos invencos" 5. 247.

62.] 'Capita' of animals numerically 3. 391. 'Adhibete' with 'epulis,' as in Hor. 4 Od. 5. 32, "Te mensis adhibet deum." 'Adhibere' to invoke or invite the god, who is said "adesse." In this feast, as in the games shortly to be mentioned, Virg. follows the Roman custom. Comp. Dict. A. 'Fusus.' "Public feasts and funeral games were sometimes given on the anniversary of funerals. Faustus, the son of Sulla, exhibited in honour of his father a show of gladiators several years after his death, and gave a feast to the people, according to his father's testament (Dio 37. 51, Cic. pro Sulla. 19)."

64.] This use of 'si' where 'cum' might have been expected has given

some trouble to the commentators. Serv. suggests that the contingency may lie in the word 'alnum'—if the day should be fine. It would seem to be a modest, perhaps religious, way of speaking of a future event. "Nam, si luxerit, ad librariorum Curram scribia" Catull. 14. 17. 'Nona' the ninth day after the anniversary. Virg. is here thinking of the 'novendiale,' the festival on the ninth day after death, when the mourning ceremonies were brought to an end. There was another festival of a different kind which bore the same name, lasting nine days, and Virg. seems to have blended the characteristics of the two: see v. 762.

65.] See 4. 119.

66.] 'Prima' doubtless means first in order, though the other games are not distinguished numerically. 'Ponam certamina,' note on G. 2. 530. 'Certamina classis' for 'certamina navium,' the collective noun for the distributive, not merely for metrical purposes, but because the race was open to the whole fleet, and, as we might say, an encouragement to the naval interest. See v. 115.

67.] 'Pedum cursu' 7. 807. 'Viribus audax,' βίη τερατοδύς.

68.] In the actual games the 'caestus' precedes the archery. 'Iaculo' seems to point to a different kind of contest, throwing spears: comp. G. 2. 530, ll. 23. 884 foll., where a darting-match is proposed, but not carried out. Either Virg. has expressed himself loosely, or when he wrote this line he thought of introducing one more game. 'Incedit' probably is to be explained of the proud bearing of those who anticipate victory or have actually gained it. Comp. Hor. Epod. 15. 17, "quicumque es felicius atque

Seu crudo fudit pugnam committere caestu,  
Cuncti adsint, meritaque expectent praemia palmae. 70  
Ore favete omnes, et cingite tempora ramis.

Sic fatus velat materna tempora myrto.  
Hoc Helymus facit, hoc aevi maturus Acestes,  
Hoc puer Ascanius, sequitur quos cetera pubes. 75  
Ille e concilio multis cum milibus ibat

Ad tumulum, magna medius comitante caterva.  
Hic duo rite mero libans carchesia Baccho  
Fundit humi, duo lacte novo, duo sanguine sacro,  
Purpureosque iacit flores, ac talia fatur :  
Salve, sancte parens, iterum : salvete, recepti 80

meo nunc Superbus incedis malo." 'Melior iaculo' like "haud furto melior sed fortibus armis" 10. 735. 'Iaculo celerem levibusque sagittis' 9. 178.

69.] 'Aut' and 'seu' are treated as equivalents, as in 12. 635, 636. 'Crudo caestu' G. 3. 20. 'Fudit' seems here = 'audet'.

70.] 'Praemia palmae' G. 3. 49. Here there seems to be a confusion between two notions, the competitors awaiting the award of the prize of victory, which would fall to the one who deserved it, and the competitors looking forward to a number of prizes which would be awarded according to their several deserts.

71.] 'Ore favere' as usual = εὐφημεῖν, 'to speak words of good omen.' The point was, that none but good words should be uttered before a sacrifice, and the spectators in consequence either repeated what the priest said or did not speak at all. Putting on wreaths was part of the ceremonial, 8. 274, 276, 286.

72.] Comp. G. 1. 28. 'Velat' see 2. 249, 3. 174. 'Materna,' sacred to Venus his mother: "Paphiae myrtus" G. 2. 64.

73.] Helymus, a companion or retainer of Acestes, but younger, vv. 300, 301 below. His name was connected with Sicily, as the mythic founder of the Elymi, a people there, Thuc. 6. 2. 'Maturus aevi' means merely of ripe years, not necessarily implying old age: 'maturus' however is frequently used of the old, with reference either to their experience or to their age, and is in effect a comparative term. Comp. 9.

246, "annis gravis atque animi maturus Aletes," who is distinguished in this way from Nisus and Euryalus, to whom he is speaking, and from Ascanius, who follows him. Here it discriminates Acestes from Ascanius, and perhaps from Helymus and the rest cetera pubes.

74.] "Sequitur tum cetera pubes" 7. 614. 'Sequi' of following an example 1. 747.

77.] 'Carchesia' G. 4. 380. For these libations to the dead generally comp. 3. 66 (note), E. 5. 67; also Il. 23. 170, 219 foll. 'Mero,' a solitary instance in Virg. of the use of the word in its proper adjectival sense. The abl., for which the gen. would be more usual, may be called material or descriptive. Comp. E. 3. 39 note.

78.] 'Sanguine sacro' 3. 67.

79.] "Purpureos spargam flores" is said by Anchises himself of funeral offerings to young Marcellus, 6. 884. The custom was the same in Greece, Aesch. Pers. 618, Soph. El. 896.

80.] It is very doubtful whether 'iterum' refers to Aeneas' second visit to the tomb, or simply to the repetition of the address 'salve'—in other words, whether it should be connected in pointing with the first or the second clause in the line. 'Recepti nequiquam' is to be explained of Aeneas' rescue of his father from Troy, which he calls in vain, as he was to lose him after all: comp. 3. 711 "heu tantis nequiquam erepte periculis," and 6. 111 "Eripui his humeris medioque ex hoste recepti." 'Recepti' genitive, agreeing with the notion of 'patris' in 'paternae'.



Nequiquam cineres, animaeque umbraeque paternae.  
 Non licuit finis Italos fataliaque arva,  
 Nec tecum Ausonium, quicumque est, quaerere Thybrim.  
 Dixerat haec, adytis cum lubricus anguis ab imis  
 Septem ingens gyros, septena volumina traxit, 85  
 Amplexus placide tumulum lapsusque per aras,  
 Caeruleae cui terga notae maculosus et auro  
 Squamam incendebat fulgor, ceu nubibus arcus  
 Mille iacit varios adverso sole colores.  
 Obstipuit visu Aeneas. Ille agmine longo 90  
 Tandem inter pateras et levia pocula serpens  
 Libavitque dapes, rursusque innoxius imo  
 Successit tumulo, et depasta altaria liquit.  
 Hoc magis inceptos genitori instaurat honores,  
 Incertus, Geniumne loci famulumne parentis 95  
 Esse putet; caedit binas de more bidentis,

comp. phrases like "mea unius opera," "vestram omnium caedem," and above v. 24, "litora fraterna Erycis."

81.] For "umbrae" used of the appearance of a single person see 4. 871. No other instance is quoted of a similar use of "animae," but Virg. may have been tempted by the analogy of "Manes," even if he did not distinctly realize the belief in the twofold personality of the dead, referred to on 4. 610.

82.] "Non licuit," as in 4. 550, "Why was it not permitted me?" "Fataliaque arva" 4. 355.

83.] "Quicumque est:" "Aut quia adhuc eum nusquam vidit, aut taedio longae navigationis hoc dicit," Serv. Virg. was thinking of Apoll. R. 3. 266.

84.] "Adytis" is perhaps meant to indicate the sanctity of the tomb.

85.] It may be doubted whether there is any special meaning in the seven coils of the snake, though Serv. thinks they indicate the seven years of Aeneas' wandering, comparing the portent of the serpent in Iliad 2, and Heyne thinks seven is chosen as a mystical number. "Gyri" and "volumina" are probably the same. Some however explain it as a sort of hendiadys, "septem gyros in se replicatos"—"ne tinnire inania poetam putes."

87.] "Auro" might go either with "maculosus" or with "incendebat:" but Sil. 15. 678, "clipeumque accen-

derat auro," rather makes for the latter.

89.] Some MSS. have "trahit." Either gives a vivid poetical image, "trahit" of the length of the bow, "iacit" of the glancing brightness of the colours. "Nubibus" may = "in nubibus," or may be connected with "iacit," flings on the clouds.

90.] "Agmine" = train: so of a serpent G. 3. 422, "extremaeque agmina caudae;" A. 2. 212, "illi agmine certo Laocoonta petunt."

91.] "Tandem" expresses the slowness of the process.

92.] "Dapes," probably the offerings on the altars, which, though not mentioned, of course must be assumed. It may however refer to the libations and flowers. See 3. 301.

93.] "Depasta" is explained by "libavit."

94.] "Instaurat" because of "inceptos." See 4. 63.

95.] The "Genius loci" was the tutelary god of the place. Such local deities were commonly worshipped in Italy in provincial towns, and the Roman people itself had its Genius. The "Genius" was frequently represented under the form of a serpent. "Famulum:" Anchises as a god-might have had an animal to attend him. Sil. 6. 238 speaks of a serpent as "famulus sororum Naiadum," Val. F. 3. 458 of "anguis Umbrarum famuli."

96.] The three kinds of victims are

Totque sues, totidem nigrantis terga iuencos;  
 Vinaque fundebat pateris, animamque vocabat  
 Anchisae magni Manisque Acheronte remissos.  
 Nec non et socii, quae cuique est copia, laeti 100  
 Dona ferunt, onerant aras, mactantque iuencos;  
 Ordine aena locant alii, fusique per herbam  
 Subiiciunt veribus prunas et viscera torrent.  
 Expectata dies aderat nonamque serena  
 Auroram Phaethontis equi iam luce vehebant, 105  
 Famaque finitimos et clari nomen Acestae  
 Excierat; laeto conplebant litora coetu,  
 Visuri Aeneadas, pars et certare parati.  
 Munera principio ante oculos circoque locantur  
 In medio, sacri tripodes viridesque coronae 110  
 Et palmae pretium victoribus, armaque et ostro  
 Perfusae vestes, argenti auriue talenta;  
 Et tuba commissos medio canit aggere ludos.

the same as those sacrificed at the Suovetaurilia or Solitaurilia. Comp. 1. 634, 636.

97.] Comp. 6. 153, 243 foll.

98.] This invocation seems to be parallel to the 'inclamatio' mentioned 3. 68., 6. 506.

99.] 'Remissos,' the shade being assumed to be present in order to partake of the funeral offerings.

100.] "'Quae cuique est copia,' pro sua quisque facultate." Serv. 'Laeti:' note on v. 63. above.

101.] 'Dona ferunt' G. 3. 22.

102.] 'Ordine,' in turn, G. 4. 376. For the rest of the line see 1. 213, 214, where the same words occur.

103.] 'Put the live coals under the spits' is probably a way of saying 'hang the spits before the live coals.' 'Viscera' 1. 211 note. "Pinguiaque in veribus torrebimus exta columnis" G. 2. 396.

104.] It may be as well to observe once for all that the description of these games is closely imitated, 'mutatis mutandis,' even in minor particulars, from the description of those at the tomb of Patroclus (II. 23). The student should compare the two, as the points of resemblance are much too numerous for specification.

105.] *Φαίθων* is the Homeric and Hesiodic epithet of the sun (II. 11. 735 &c.), and is used by later writers

as a name of the sun-god (e.g. Val. Fl. 3. 213, "trepidam Phaethon addavit ab alto Tisiphonen"). This is doubtless its sense here, as a reference to the adventure of the legendary Phaethon with his father's horses would be obviously out of place.

107.] 'Conplebant,' the imperfect, is the effect of which the pluperfect 'excierat' is the cause.

108.] "'Visuri Aeneadas:' expressit plenissimam laudem Troianorum." Donatus. We may remember that Virg. might have said "Visuri ludos." 'Pars,' as often, with a masc. plur., used almost adverbially. 'Certare parati:' comp. E. 7. 5.

109.] 'Circo:' we must either suppose Virg. to have forgotten himself here, as it is not until v. 239, after the ship-race is over, that they go into the circus, or take 'circo' of the concourse of people, used perhaps proleptically.

110.] Tripods are given in Hom. vv. 259, 264 &c. 'Sacri,' to be used in sacrifice.

111.] The 'palmae' (G. 3. 12 note), a post-Homeric institution, were confined to the conquerors: see below, vv. 472, 519.

112.] 'Perfusae,' dyed or saturated. "Omne genus perfusa coloribus in genere omni" Lucr. 2. 821.

113.] The trumpet appears in Homer

- Prima pares ineunt gravibus certamina remis  
 Quattuor ex omni delectae classe carinae. 115  
 Velocem Mnestheus agit acri remige Pristim,  
 Mox Italus Mnestheus, genus a quo nomine Memmi,  
 Ingentemque Gyas ingenti mole Chimaeram,  
 Urbis opus, triplici pubes quam Dardana versu  
 Impellunt, terno consurgunt ordine remi; 120  
 Sergestusque, domus tenet a quo Sergia nomen,  
 Centauro invehitur magna, Scyllaque Cloanthus  
 Caerulea, genus unde tibi, Romane Cluenti.  
 Est procul in pelago saxum spumantia contra  
 Litora, quod tumidis submersum tunditur olim 125  
 Fluctibus, hiberni condunt ubi sidera Cori;  
 Tranquillo silet, inmotaque attollitur unda  
 Campus et apricis statio gratissima mergis.

only in a simile: it was however used for commencing the shows at the circus in Rome. 'Committere ludos' occurs in Cic. ad Q. 3. 4. 6, Fin. 3. 2. 8, and is to be explained of matching the several competitors. 'Medio aggere,' a mound in the centre of the company, perhaps the same as in v. 44.

116.] The names of the ships are all taken from monsters.

117.] 'Soon to be founder of an Italian house.' The connecting of Roman families with Trojan heroes is not a fancy of Virg.'s, but dates from an earlier period. Varro wrote a book 'de familiis Troianis.' Virg. may or may not have derived Mnestheus from *μνησθαί*, Memmius from 'meminisse:' but he evidently follows the analogy of those words in his etymology, in which 'Mnestheus' became 'Memmius,' as *μνησθαί* became 'meminisse.'

118.] The adj. is doubled to enhance the notion of greatness: comp. Homer's *κεῖτο μέγας μεγαλωστί*.

119.] 'Urbis opus' is a singular expression for 'urbis instar.' It may possibly be explained as 'opus urbe dignum.' 'Versus' of a tier of oars, Livy 23. 30. Virg. has been guilty of an anachronism, as triremes were not invented till the historic period (Thuc. 1. 13), about B.C. 700.

120.] 'Terno ordine' for "tribus ordinibus." 'Consurgunt,' the tiers rising one above another, though not

perpendicularly.

121.] 'Sergestus' l. 510. 'Tenet nomen,' derives the name it still bears. Comp. 6. 285, 7. 412.

123.] Scylla's dogs are spoken of as 'caerulei' 3. 432, and the 'insigne' of Scylla would doubtless be painted of this colour, if not the whole vessel. Sen. Ep. 76 alludes to the custom of painting ships, "Navis bona dicitur, non quae pretiosis coloribus picta est . . . sed stabilis et firma."

124.] From the description it is supposed that the race is meant to take place in the Sinus Longuri, under Mount Eryx. The description of the goal is modelled, *mutatis mutandis*, upon that of the goal in Homer's chariot-race (Il. 22. 327 foll.). The rock is well out at sea, 'procul in pelago,' and faces the shore, 'contra litora.'

126.] 'Condunt' with clouds; perhaps also with foam and spray (3. 567). 'Cori:' see on G. 3. 278.

127.] 'Tranquillo' abl. of circumstance. 'Tranquillum' is frequently used as a subet., and hence 'tranquillo' is sometimes found adverbially, a step beyond its use here.

128.] 'Campus,' a table-land, like *aëquor* ('applied to a rock Lucr. 3. 892) or 'planities.' 'Apricis' is half proleptic. 'A pleasant standing-place for sea-birds to sun themselves upon.' Comp. G. 4. 421, "Deprensas olim statio tutissima nautis."

Hic viridem Aeneas frondenti ex ilice metam  
 Constituit signum nautis pater, unde reverti 130  
 Scirent et longos ubi circumflectere cursus.  
 Tum loca sorte legunt, ipsique in puppibus auro  
 Ductores longe effulgent ostroque decori;  
 Cetera populea velatur fronde iuventus  
 Nudatosque humeros oleo perfusa nitescit. 135  
 Considunt transtris, intentaque brachia remis;  
 Intenti exspectant signum, exsultantiaque haurit  
 Corda pavor pulsans laudumque arrecta cupido.  
 Inde, ubi clara dedit sonitum tuba, finibus omnes,  
 Haud mora, prosiluisse suis; ferit aethera clamor 140  
 Nauticus, adductis spumant freta versa lacertis.  
 Infundunt pariter sulcos, totumque dehiscit

129.] The meaning seems to be that a tree is cut down or torn up and set on the rock, leaves and all, as a goal.

130.] It is difficult to give the force of 'pater.' Perhaps on a comparison of vv. 358, 424 below we may say that it denotes Aeneas' acting as the president and patron of the games, directing the sports of those who are younger than himself, and to whom he acts the part of an indulgent parent. In v. 521 it indicates Acestes' display of his prowess as a veteran.

131.] They had probably to sail round the goal; at any rate it served as the turning-point of the race, which was like a Greek *διαιλος*. "Longos et circumflectere cursus" 3. 430.

132.] They choose their places by lot, as it was an object to secure the place which as nearest to the goal involved the shortest turn. 'Ipsi' = conspicuous among the rest: so G. 4. 82 of the bee-kings, "ipsi per medias acies," &c.

133.] "Ductores," the commanders, as distinguished from 'rectores,' the pilots (v. 161).

134.] The rowers are partially naked, and wear garlands of poplar. 'Velatur' 3. 174. Serv. says the poplar was chosen because these were funeral games, that tree having been brought from the shades by Hercules when he went to fetch Cerberus.

136.] 'Considunt transtris' 3. 289. 'Intenta brachia' means that they

lean forward to take their stroke; 'intenti,' that while in that position, while 'on the stretch,' they fix their eyes on the coming of the signal—as may be seen in any boat-race now.

137.] 'Exsultantiaque haurit Corda pavor pulsans' G. 3. 105 note.

138.] "Spes arrectae iuvenum" G. 3. 105. "Tantus amor laudum" ib. 110.

139.] 'Finibus,' from their respective places, which were their limits until the signal was given. It is the 'limen' of v. 316, the 'carcer' of the circus.

140.] "Ferit aurea sidera clamor" 2. 488. 'Clamor nauticus' 3. 128.

141.] It is doubtful whether 'versa' here and 'verso' in the parallel passage 10. 208 "spumant vada marmore verso" come from 'vertere' or from 'verrere.' 'Verrere' is used several times of rowing (see 3. 668), while to support the use of 'vertere' in that sense we must perhaps look to the analogy of ploughing, 'vertere terram,' &c. But the participle 'versus,' from 'verrere' is exceedingly rare; and though 'verrere' is the more natural word for rowing where quick motion is the notion intended to be brought out, 'vertere' would seem to be fitter to express great exertion and disturbance of the water, which seems to be the meaning both here (seeing that it is followed by 'spumant,' 'infundunt sulcos,' another metaphor from ploughing), and in the passage from A. 10.

142.] "Telluri infundere sulcos" E.

Convolsum remis rostrisque tridentibus aequor.  
 Non tam praecipites biugo certamine campum  
 Corripuere ruuntque effusi carcere currus, 145  
 Nec sic inmissis aurigae undantia lora  
 Concussere iugis pronique in verbera pendent.  
 Tum plausu fremituque virum studiisque faventum  
 Consonat omne nemus, vocemque inclusa volutant  
 Litora, pulsati colles clamore resultant. 150  
 Effugit ante alios primisque elabatur undis  
 Turbam inter fremitumque Gyas; quem deinde Cloan-  
 thus.  
 Consequitur, melior remis, sed pondere pinus  
 Tarda tenet. Post hos aequo discrimine Pristis  
 Centaurusque locum tendunt superare priorem; 155  
 Et nunc Pristis habet, nunc victam praeterit ingens  
 Centaurus, nunc una ambae iunctisque feruntur  
 Frontibus et longa sulcant vada salsa carina.

4. 33. 'Pariter' expresses the regular movement of the oars of each vessel; or it may refer to the ships abreast of each other at starting. 'Dehiscit' as in a storm 1. 106.

143.] 'Tridentibus' expresses accurately the shape of the ship's beak (Dict. A. 'Ships').

144.] 'Biugo certamine' is the poetical equivalent of 'biugorum' or 'bigarum certamine.'

146.] 'Inmissis' expresses the darting forward of the horses. So G. 2. 364, "laxis per purum inmissus habenis."

147.] 'Pronique in verbera pendent' 10. 586. 'In verbera' may mean either "ut verbera dent," or literally and physically, over the blows they give, which is the same thing as saying, over the horses. "Illi instant verbera torto Et prona dant lora" G. 3. 106.

148.] 'Faventum' may be taken either with 'virum' or separately.

149.] "Consonat omne nemus strepitu, collesque resultant" 8. 305. Here we must suppose wooded hills near the coast. 'Consonat' is explained by Wagn. from 'omne.' Perhaps it is rather to be explained by the echo, 'fremitu,' &c., however not being taken as datives but as instrumental ablatives expressing the cause

of the echo. 'Inclusa,' confined by the hills. "Vocemque per ampla volutant Atria" 1. 725.

150.] 'Clamore' with 'pulsati.' The hills are said to rebound because the noise rebounds from them (G. 4. 50), a variety which has found its way into English poetry, being common in Pope's Homer.

151.] 'Effugit' and 'elabatur' both give the notion of escape from the mêlée of competitors. So Il. 23. 376, ἐκφερον ἵπποι. 'Turbam inter fremitumque,' of the hurry and noise of those whom Gyas is leaving behind.

154.] 'Aequo discrimine,' an equal distance behind the two first. "Bene variat, nunc navis, nunc ductores commemorans," Serv.

156.] 'Locum superare priorem' seems to be a mixture of two notions, overcoming each other, and overcoming the difficulty of gaining the better place.

156.] 'Habet,' 'locum priorem.' 158.] "Et longa sulcat maria alta carina" 10. 197. "The simple idea, stripped of its ornament, is that of the two vessels moving on, abreast in front, and side by side in their length . . . . but Virg. for the sake of variety and according to his usual custom . . . . alters the latter clause,

Iamque propinquabant scopulo metamque tenebant,  
 Cum princeps medioque Gyas in gurgite victor 160  
 Rectorem navis compellat voce Menoeten:  
 Quo tantum mihi dexter abis? huc dirige gressum;  
 Litus ama, et laevas stringat sine palmula cautes;  
 Altum alii teneant. Dixit; sed caeca Menoetes  
 Saxa timens proram pelagi detorquet ad undas. 165  
 Quo diversus abis? iterum, Pete saxa, Menoete!  
 Cum clamore Gyas revocabat; et ecce Cloanthum  
 Respicit instantem tergo, et propiora tenentem.  
 Ille inter navemque Gyae scopulosque sonantis  
 Radit iter laevum interior, subitoque priorem 170  
 Praeterit et metis tenet aequora tuta relictis.  
 Tum vero exarsit iuveni dolor ossibus ingens,

and instead of saying 'with bows abreast and hulls side by side' says 'with bows abreast, and furrow the salt waters with their long keels.' Thus used, the epithet 'longa' is not only not 'otiosum,' "but in the highest degree useful and ornamental; (a) because it serves to place before the mind not only the length of the vessels, with their consequent size and stateliness, but their parallel position with respect to their length, and (b) because it thus prepares for the succeeding account (v. 186) of the one vessel passing the other, not of the whole, but only by part of its length, 'nec tota tamen illa prior praeunte carina.'" Henry. 159.] 'Scopulo,' the place where they were to turn, v. 124.

160.] 'Medio' seems to mean 'half-way,' 'medio in gurgite' being = 'media in via per gurgitem.'

161.] "Ratem rexit" v. 868 below: "cursus regibam" 6. 350: "clavum regit" 10. 218. So "gubernator."

163.] 'Litus ama,' as we talk of 'hugging the shore.' Comp. "amat Ianus limen" Hor. 1 Od. 25. 3. 'Litus here is the rock, which Gyas wished to pass as closely as possible' as Antilochus is advised to pass the goal by Nestor, Il. 23. 338 foll. From 'dexter' and 'laevas' it appears that they were to pass the goal on the left. 'Stringat' 'graze' gives briefly what Hom. l. c. expresses more fully, *εγγυμφέθγω* 'ὅς ἄν τοι πλῆμνι γε δοῖσθαι ἀκρον ἰκίσθαι Κύκλον ποιητοῖα.'

Possibly the diminutive 'palmula' may be intended further to express the delicacy of the operation. Comp. Prop. 4. 3. 23, "Alter remus aquas, alter tibi radat arenas; Tutus eris; medio maxuma turba mari est."

164.] 'Alii,' others, who have not the command of the way.

166.] 'Iterum' belongs to 'revocabat.'

167.] 'Revocabat': "a cursu quem ingressus erat" Wagn. rightly. It might possibly be explained 'rursus vocabat,' but this would be less likely.

168.] 'Propiora,' the waters nearer to the rock.

170.] "'Radit iter': radit mare remis, ut alibi." Heyne. Rather, 'facit viam radendo litora.' Comp. 3. 700., 7. 10, and the passage from Prop. quoted on v. 163. "Radit iter liquidum" below, v. 217, contains a different image.

171.] 'Tuta,' safe from any danger of collision, there being no rock to graze. 'Metis' seems merely a poetical plural, to avoid the repetition of the same termination.

172.] Menelaus is angry at being passed by Antilochus, Il. l. c., but the tears are borrowed from Diomed, ib. 335, when Apollo takes away his whip just as he is trying to pass Eumelus. 'Ossibus' is sometimes taken as a second dative, epexegetic of 'iuveni'; but it seems simpler to regard it as an abl., as it doubtless is in 9. 66, "duris dolor ossibus ardet."

Nec lacrimis caruere genae, *segnemque* Menoeten,  
 Oblitus decorisque sui sociumque salutis,  
 In mare praecipitem puppi deturbat ab alta ; 175  
 Ipse gubernaclo rector subit, ipse magister,  
 Hortaturque viros, clavumque ad litora torquet  
 At gravis, ut fundo vix tandem redditus imo est,  
 Iam senior madidaque fluens in veste Menoetes  
 Summa petit scopuli siccaque in rupe resedit. 180  
 Illum et labentem Teuceri et risere natantem,  
 Et salsos rident revomentem pectore fluctus.  
 Hic laeta extremis spes est accensa duobus,  
 Sergesto Mnestheique, Gyan superare morantem.  
 Sergestus capit ante locum scopuloque propinquat, 185  
 Nec tota tamen ille prior praeunte carina ;  
 Parte prior ; partem rostro premit aemula Pristis.  
 At media socios incedens nave per ipsos  
 Hortatur Mnestheus : Nunc, nunc insurgite remis,  
 Hectorei socii, Troiae quos sorte suprema 190

174.] The contracted form 'socium' (= 'sociorum') is found in prose, Livy 22, 27 &c.

176.] 'Subit' i. q. 'succedit,' = 'comes in his place.' 'Rector' and 'magister' are here the same (comp. vv. 224, 867, below 6. 353), though 'magister' is sometimes (not in Virg.) used of the captain.

177.] 'Clavus' usually means the tiller ('fustis gubernaculi' Serv.): here however we must either give it the sense of the rudder, or suppose that Virg. expresses himself loosely, meaning merely that Gyan turns the tiller so as to bring the ship towards the rock.

178.] 'Gravis,' partly with age, partly with his soaked dress, as the next line explains. Comp. 6. 359, 'madida cum veste gravatum.'

179.] 'In veste' 4. 518. 'Fluens' seems to combine the notion of dripping ('Ille, cruore fluens, cubito tamen allevat artus' Ov. M. 7. 343) with that of the clothes hanging about him.

182.] 'Rident' refers to the time mentioned in v. 180. Menoetes is drying himself on a rock: the Trojans had laughed when they saw him falling, laughed when they saw him rising and swimming: and now they

laugh when they see him disgorging the water. 'Risere' is rather aoristic, and of course is not put for 'riserant,' which would make a sharper contrast with 'rident' and bring the latter out into greater prominence than Virg. intends. 'Pectore' here stands for the stomach.

185.] 'Capit ante locum' seems to mean gets the choice of water, or gets the desired water first, viz. the water near the goal. 'Scopulo propinquat,' not as in v. 159, comes near the goal as he advances, but gets the near side to the goal. Comp. vv. 202, 203.

187.] 'Premit,' if taken literally, must refer not to contact behind but to contact along-side.

188.] 'Per ipsos:' he mixes with his men, and addresses them personally.

189.] 'Insurgite remis' 3. 207.

190.] Mnestheus tells his men that they once fought by the side of Hector, and afterwards, when Troy fell, were chosen by himself as his own comrades. To understand 'Hectorei' as = 'Troiani' would be rather feeble, and would make 'socii' somewhat tautologous with 'comites.' Mnestheus speaks as if he had raised a company to sail with Aeneas.

Delegi comites; nunc illas promite viris,  
 Nunc animos, quibus in Gaetulis Syrtibus usi  
 Ionioque mari Maleaeque sequacibus undis.  
 Non iam prima peto Mnestheus, neque vincere certo;  
 Quamquam o!—Sed superent, quibus hoc, Neptune,  
 dedisti; 195

Extremos pudeat rediisse; hoc vincite, cives,  
 Et prohibete nefas. Olli certamine summo  
 Procumbunt; vastis tremit ictibus aerea puppis,  
 Subtrahiturque solum; tum creber anhelitus artus  
 Aridaque ora quatit; sudor fluit undique rivis. 200  
 Attulit ipse viris optatum casus honorem.  
 Namque furens animi dum proram ad saxa suburguet  
 Interior spatioque subit Sergestus iniquo,  
 Infelix saxis in procurentibus haesit.  
 Concussae cautes, et acuto in murice remi 205

192.] 'Gaetulis Syrtibus' above v. 51.  
 193.] I.e. when they were sailing from Crete, 3. 190 foll. The headland of Malea was proverbially dangerous. 'Sequacibus' well expresses the leaping waves, which in rough weather when the wind is abaft seem as if they were about to poop the ship.

194.] 'Non iam' 4. 481. There seems a mixture of pride and modesty in Mnestheus' mentioning his own name, 'being the man I am.' 'Prima,' τὰ πρῶτα, v. 338.

195.] 'Quamquam o' is the contraction of a wish. Comp. 11. 415, "Quamquam o si solitae quicquam virtutis adesset!" The meaning plainly is that in a contest like this it is no disgrace not to be first, but it is to be last; the former contingency cannot be certainly gained, but the latter may be certainly averted; Mnestheus accordingly leaves the one in the hands of Neptune, and urges his crew to see to the other.

196.] It is very doubtful whether 'hoc' is to be taken together with 'nefas' or separately, 'hoc vincite' meaning 'gain this point.' 'Vincere nefas' might stand, in the sense of overcoming a disgrace (comp. v. 155 above); but 'hoc vincite,' as explained above, seems more idiomatic, and brings out better the allusion to the victory that Mnestheus has dis-

claimed v. 194. 'Let this triumph be yours, not to have been last.'

198.] 'Procumbunt' stronger than 'incumbunt': they throw themselves forward. 'Ictibus' of the oars, like "verberat" 10. 208. 'Aerea' = 'aerata.'

199.] "Solum" navis est mare: quod subtrahi videtur cum navis celeriter percurrit," Gossrau.

200.] 'Fluit rivis' 8. 445. 'Undique' is Homer's πάντοθεν ἐκ μελέων.

201.] 'Viris,' the crew of the Pristis. 'Ipse casus' seems to mean, chance and nothing but chance, mere chance. 'Honorem,' of getting before the Centaur, and so not being last, v. 196 above.

202.] 'Furens animi' like "fidens animi" 2. 61.

203.] 'Interior' between Mnestheus and the rock: see on v. 185, and comp. v. 170. 'Iniquo,' apparently because he was hemmed in between the rock and his rival's ship close following him. They seem to have sailed out to sea (v. 124), so that there cannot have been a naturally narrow passage between the rock and the shore.

204.] 'Procurentibus,' jutting out, probably under water.

205.] 'Murex' seems to have been used technically of a jagged piece of rock resembling a shell fish.



Obnixa crepuere, inlisaque prora pependit.  
 Consurgunt nautae et magno clamore morantur,  
 Ferratasque trudes et acuta cuspide contos  
 Expediunt, fractosque legunt in gurgite remos.  
 At laetus Mnestheus successuque acrior ipso 210  
 Agmine remorum celeri ventisque vocatis  
 Prona petit maria et pelago decurrit aperto.  
 Qualis spelunca subito commota columba,  
 Cui domus et dulces latebroso in pumice nidi,  
 Fertur in arva volans, plausumque exterrita pennis 215  
 Dat tecto ingentem, mox aere lapsa quieto  
 Radit iter liquidum, celeris neque commovet alas:  
 Sic Mnestheus, sic ipsa fuga secat ultima Pristis  
 Aequora, sic illam fert impetus ipse volantem.

206.] 'Obnixa,' dashed against the rock. So of 'butting' G. 3. 223, 233. 'Crepuere,' being broken, v. 209. 'Pependit,' being entangled in the rock: comp. 10. 303, "inflicta vadis dorso dum pendet iniquo."

207.] 'Morantur,' they are brought to a standstill, and raise loud outcries, as would be natural for the competitors in a race.

208.] 'Trudis' seems to have been an instrument like a boat-hook.

210.] Comp. v. 231 below, "Hos successus alit."

211.] 'Agmen' seems rightly explained of the motion of cars, in the same way as the word is applied to a serpent, v. 90 above, to a river 2. 782. 'Ventis vocatis' 3. 253. Here as there it seems simply to mean 'with the winds at his call,' as to suppose that Mnestheus formally invoked the winds would scarcely be consistent with Cloanthus gaining his victory by invoking the sea-gods.

212.] 'Prona,' sloping down towards the shore, 'aperto' unobstructed, as there was no longer any rock near which they had to keep. 'Decurrit' hurries down to the shore. Comp. 8. 548, "Pars celera prona Fertur aqua, segnisque secundo defluit anni."

214.] This line explains how the dove comes to be in the cave. 'Dulces nidi' see on G. 4. 17. 'Latebroso in pumice,' adapted for shelter.

215.] 'Fertur in arva volans' is said generally of the direction she

takes, 'plausum — ingentem' denoting her first fluttering and tumultuous escape, 'mox — alas' the after stage, when she recovers herself and flies swiftly and smoothly.

216.] 'Tecto' is apparently to be joined with 'exterrita' like 'exterrita somno' Enn. Ann. 1. fr. 34. The 'tectum' is the same as the 'spelunca,' 'Quieto' the sky is undisturbed, and the alarming cause which had driven the bird from the cave does not follow her when she is on the wing: every thing suggests calm, and she falls in with the temper of the heaven.

217.] A line well known for its imitative rhythm. 'Radit iter liquidum' is possibly a translation of *λεπιδὸν ὀλυσσάμενος* *ψαλποῖς* *πρὸς* *ἄλγος* Aesch. Prom. 394, 'radit' being used here not of grazing or skirting a boundary, but of skimming a smooth surface, as in Ov. M. 10. 654, "Posse putes illos sicco freta radere passu," of the race between Hippomenes and Atalanta.

218.] 'Ultima aequora,' the latter part of the course. 'Ipsa,' with the way she had on her, is explained by 'impetus ipse' in the next line. The force which Mnestheus has employed in the critical moment of turning the goal carries him swiftly on, as it were without further exertion, just as the dove when fairly launched into the sky appears not to be moving her wings.

Et primum in scopulo luctantem deserit alto 220  
 Sergestum brevibusque vadis frustra que vocantem  
 Auxilia et fractis discentem currere remis.  
 Inde Gyan ipsamque ingenti mole Chimaeram  
 Consequitur; cedit, quoniam spoliata magistro est.  
 Solus iamque ipso superest in fine Cloanthus: 225  
 Quem petit, et summis adnixus viribus urguet.  
 Tum vero ingeminat clamor, cunctique sequentem  
 Instigant studiis, resonatque fragoribus aether.  
 Hi proprium decus et partum indignantur honorem  
 Ni teneant, vitamque volunt pro laude pacisci; 230  
 Hos successus alit: possunt, quia posse videntur.  
 Et fors aequatis cepissent praemia rostris,  
 Ni palmas ponto tendens utrasque Cloanthus  
 Fudisset preces, divosque in vota vocasset:  
 Di, quibus imperium est pelagi, quorum aequora curro,  
 Vobis laetus ego hoc candentem in litore taurum 236  
 Constituam ante aras, voti reus, extaque salsos  
 Porriciam in fluctus et vina liquentia fundam.  
 Dixit, eumque imis sub fluctibus audiit omnis  
 Nereidum Phorciq; chorus Panopeaque virgo, 240

220.] The rock was 'altus' compared with the water below it. 'Brevibus vadis,' hidden, rather than apparent shoals.

223.] 'Ipsam': the great vessel itself, 'ingenti mole.' Comp. v. 118.

225.] 'Iamque' second in a sentence, as in 3. 588. 'Fine,' the end of the course v. 328. By the time Mnesteus passed Gyas, there was not much longer space.

229.] Possibly Virg. may intend a Greek construction, "indignantur honorem, ni illum teneant," but it is simpler not to place a comma after 'honorem.' 'Proprium,' like 'partum,' already made their own.

231.] 'Videntur': i. e. 'sibi,' not 'spectantibus.' Their success makes them believe that they have the power, and the belief gives them it.

232.] 'Aequatis rostris,' like "iunctis frontibus," above v. 157.

233.] The language of this line is perhaps from Il. i. 350. For the irregular 'palmas utrasque' for 'palmas utramque,' see Adv. § 495, obs. 2, where instances are given from

Caesar, Sallust, and Livy.

234.] "In vota vocavit" v. 514 below, 7. 471., 12. 780. The meaning here doubtless is, summons or invites them to be parties to his vow, like "vocamus in partem praedamque Iovem" 3. 222.

235.] 'Est pelagi' is supported by 6. 264, "Di quibus imperium est animarum." 'Aequora curro' 3. 191.

237.] 'Constituam' G. 4. 542 note. So the victim is said 'stare' G. 2. 395. 'Voti reus,' 'reus' is used in Roman law with a gen. of the thing in respect of which a person is bound, "reus pecuniae," "dotis," "satisfaciendi," &c.

238.] 'Porricere' was the technical term for presenting entrails to the gods, as Macrobius Sat. 3. 2 remarks. Here, as it is the sea-gods who are invoked, the offering is made by casting the entrails into the sea, a custom also mentioned by Livy 29. 27. 'Liquentia' here: 'liquentia' l. 432 &c. The one may be from 'liquere,' the latter from 'liqui.'

240.] "Glauci chorus . . . Phor-

Et pater ipse manu magna Portunus euntem  
 Inpulit; illa Noto citius volucrique sagitta  
 Ad terram fugit, et portu se condidit alto.  
 Tum satus Anchisa, cunctis ex more vocatis,  
 Victorem magna praeconis voce Cloanthum 245  
 Declarat, viridique advelat tempora lauro;  
 Muneraque in navis ternos optare iuencos  
 Vinaque et argenti magnum dat ferre talentum.  
 Ipsis praecipuos ductoribus addit honores:  
 Victori chlamydem auratam, quam plurima circum 250  
 Purpura Maeandro duplici Meliboea cucurrit,  
 Intextusque puer frondosa regius Ida  
 Velocis iaculo cervos cursuque fatigat,  
 Acer, anhelanti similis, quem praepes ab Ida

cique exeroitus omnis . . . . Panopeaque virgo" below v. 823. 'Nereidum' 3. 74. Panopea is distinguished from the rest for the sake of poetical variety.

241.] 'Pater' used of a god, as G. 2. 4. "Inpulit ipsa manu" 7. 621. 'Manu magna,' used of Portunus as a god, as "ingenti manu" below v. 487 of Aeneas as a hero. Comp. Il. 15. 694, τὸν δὲ Ζεὺς ὤσεν ὀπίσθε χειρὶ μάλ᾽ ἀμεγάλῃ, and Enn. A. 558, "Atque manu magna Romanos inpulit amnes." Portunus comes in appropriately here as the Roman sea-god, identified with the Greek Melicerta or Palaemon (v. 823 below, G. 1. 437).

244.] 'Satus Anchisa' v. 424. In both places there may be a force in the designation, as the games were given in honour of Anchises, though elsewhere it seems to be a mere poetical variety, as in G. 331. Aeneas distributes the prizes as ἀγωνοθέτης, like Achilles in Il. 23.

247.] For the construction of 'optare,' ferre, see 1. 319. So Hom. Il. 23. 612, δῶκε δ' ἄγεα ἑτάροισιν ὑπερβύμοις γυναικάς καὶ τρίποδ' ὠτίοντα φέρειν. 'In navis' shows that the reward is given to all the crews, and so 'ipsis ductoribus,' who are mentioned in contrast. Comp. v. 62 above. 'Optare' however seems to have a special reference to the winner, who takes his choice, leaving the rest to follow him.

248.] 'Magnum' the silver talent was heavier than the gold: see Dict.

A. 'Talent.'

250.] A 'chlamys' (Dict. A. s. v.), or scarf embroidered with gold, with a double border of purple.

251.] 'Purpura Meliboea' is from Lucr. 2. 500. 'Maeander' or 'Maeandrus' is used metaphorically by Cic. in Pison. 22, "quos tum Maeandros . . . quae deverticula flexionesque quaeasisti?" Here it implies that the border (usually called 'limbus' 4. 137) was a wavy one. It is disputed whether Meliboea is the town of Thessaly which is evidently intended by Lucr. l. c. "Meliboeaque fulgens Purpura Thessalico concharum tacta colore," or an island at the mouth of the Orontes, which was famous for purple-fish. 'Meliboeus' is formed from it as an adj. by poetical licence, as in 3. 401, "ducis Meliboei."

252.] The picture is embroidered on the scarf, not on the border. 'Intextus' is loosely constructed with the clause 'quam—cucurrit,' as if 'et cui' had preceded. 'Frondosa Ida,' a local abl. Two scenes are represented, Ganymede hunting and Ganymede carried away: the epithets at the beginning of v. 254 are not consistent with a single one.

254.] So of the representation of Porsenna on the shield of Aeneas, 8. 646, "Illum indignanti similem, similemque minanti Aspiceres." 'Ab Ida' seems to belong to 'rapiuit,' not to 'praepes.' It thus answers the purpose of telling us that the scenery

Sublimem pedibus rapuit Iovis armiger uncis ; 255  
 Longaevi palmas nequiquam ad sidera tendunt  
 Custodes, saevitque canum latratus in auras.  
 At qui deinde locum tenuit virtute secundum,  
 Levibus huic hamis consertam auroque trilecem  
 Loricam, quam Demoleo detraxerat ipse 260  
 Victor apud rapidum Simoenta sub Ilio alto,  
 Donat habere viro, decus et tutamen in armis.  
 Vix illam famuli Phegeus Sagarisque ferebant  
 Multiplicem, connixi humeris ; indutus at olim  
 Demoleos cursu palantis Troas agebat. 265  
 Tertia dona facit geminos ex aere lebetas,  
 Cymbiaque argento perfecta atque aspera signis.  
 Iamque adeo donati omnes opibusque superbi  
 Puniceis ibant evincti tempora taenis,

is the same as in the former representation. 'Praepes' means no more than swift, without indicating whether the motion is up or down. Ovid is fond of using the word as a subst., like 'ales' (comp. *M.* 4. 714, where he calls the eagle 'Iovis praepes'), and this may be the meaning here: but the use occurs nowhere else in Virg., and in 9. 564, where part of v. 255 is repeated, 'Iovis armiger' is a subst., not an epithet.

257.] 'Custodes' v. 546. 'Saevit latratus in auras' means more than "furit aestus ad auras" 2. 759, "quis tantus plangor ad auras" 6. 561, containing not only the notion of the bark ascending to the sky, but that of its being directed against the sky, the dogs baying savagely at the eagle as he loses himself in the clouds, and so at the heaven itself, as they are said to howl at the moon.

259.] See on 3. 467.

260.] Demoleos does not appear in Hom., so that, if not invented by Virg., he probably comes from the cyclic writers.

261.] 'Sub Ilio alto,' the Greek rhythm as in 3. 211, G. 1. 437, &c.

262.] 'Viro' after 'huic,' like "virgo" after "illa" below v. 610, "puella" after "illa" G. 4. 458, rather rhetorically than for the sake of clearness, the force of the word here being that the present was a proper one for a hero.

263.] Phegeus and Sagaris of course

are personages created by Virg. Possibly they may be the same whom we hear of again 9. 575, 765.

264.] 'Multiplicem' referring to the numerous lines of chainwork. 'Connixi humeris' like "obnixae humeris" 4. 406, 9. 725. Comp. also "toto connixus corpore" 9. 410, 10. 127, which seems to show that 'connixi' here does not mean using their joint powers, but severally using all their powers.

265.] 'Cursu' is emphatic: not only was he able to wear the mail, but he could run with it on him. Thus 'cursu' will go with 'agebat,' not with 'palantis.' "Cursu timidus agitabis onagros" G. 8. 409. "Palantis agit" 11. 784.

267.] 'Cymbia' 3. 68, probably answering to *φιδάη*, 11. 23. 270. Virg. doubtless means that there were two of them, so that we must either supply 'gemina,' or take 'cymbia' as a dual. "Argento perfecta atque aspera signis" 9. 263. 'Argento' with 'perfecta,' = "argento affabre facta." Virg. judiciously gives less space to the third prize than to the others.

268.] 'Iamque adeo' 2. 587., 9. 585. It is very doubtful whether 'donati' is a finite verb, 'erant' being supplied, or a participle co-ordinate, not with 'evincti,' but with 'superbi.' 'Opibus superbi' like "tauro superbus" below v. 473.

269.] They wore a ribbon or 'lemniscus' (Dict. A. s. v.) intertwined

- Cum saevo e scopulo multa vix arte revolsus, 270  
 Amissis remis atque ordine debilis uno,  
 Inrisam sine honore ratem Sergestus agebat.  
 Qualis saepe viae deprensus in aggere serpens,  
 Aerea quem obliquum rota transit, aut gravis ictu  
 Seminecem liquit saxo lacerumque viator, 275  
 Nequiquam longos fugiens dat corpore tortus,  
 Parte ferox, ardensque oculis, et sibila colla  
 Arduus attollens; pars vulnere clauda retentat  
 Nexantem nodis seque in sua membra plicantem.  
 Tali remigio navis se tarda movebat; 280  
 Vela facit tamen, et velis subit ostia plenis.  
 Sergestum Aeneas promisso munere donat,  
 Servatam ob navem laetus sociosque reductos.  
 Olli serva datur, operum haud ignara Minervae,  
 Cressa genus, Pholoe, geminique sub ubere nati. 285  
 Hoc pius Aeneas misso certamine tendit

with the bay or olive wreath, the euds, 'taeniae,' hanging down.

270.] 'Saevo scopulo,' like "saevis vadis," 10. 678.

271.] 'Debilis' is exactly 'disabled,' being 'de-habilis,' as 'debeo' is 'dehabeo.' Heyne thinks 'ordine debilis uno' means that one whole side was disabled, not one tier only.

272.] "Navem agere" Hor. 2 Ep. 1. 114, where however it seems to be said of the pilot.

273.] 'Viae aggere,' a raised road, or embankment. In the Dict. A. it is suggested that it may mean the centre of the road, which is elevated for the purpose of allowing the water to run off. 'Aggere viae' = "via aggesta." 'Deprensus,' surprised by the wheel or blow: comp. v. 51 above.

274.] 'Aerea' = "serata," as above. 'Gravis ictu,' 'heavy-handed with a blow,' = with heavy blow.

275.] 'Seminecem' and 'lacerum' both with 'saxo.' Comp. the description of an attack on a serpent G. 3. 420 foll.

276.] 'Dare tortus' for "torquere se," like "dare motus" G. 1. 350 for "movere se." 'Fugiens' the serpent tries to effect a retreat, menacing however while doing so.

277.] "Attollentem iras et sibila colla tumentem" 2. 381. "Arduus

ad solem" ib. 475.

279.] 'Nexantem nodis' = "nexantem se in nodis," twisting itself in knots. Another well-supported reading is 'nixantem' = "struggling along." 'Membra' is of course borrowed from the rest of the animal's creation, as indeed is 'clauda' also.

281.] The ship made slow way with rowing, but she spread her sails. 'Vela facere,' "to makesail;" Cic. Tusc. 4. 4, "statimne nos, vela facere, an quasi e portu egredientis paululum remigrare?" So "velificari."

282.] 'Promisso' is a piece of indirect narrative. Virg. does not, like Homer, tell us at the beginning of this first race what the prizes are to be; but we now learn, what might be inferred from the analogy of the subsequent games, that every competitor understood that he was to receive a prize.

283.] "Reduces socios classemque relatum" 1. 390.

284.] ὁ γὰρ γυναῖκα ἀγροῦται ἀνύμωον ἐπὶ εἰδυῖαν Il. 23. 263, where the woman and a tripod together make up the first prize.

285.] 'Cressa,' Κρήσσα, G. 3. 345. 'Genus,' a Greek acc., as in 8. 114, "Qui genus?" 12. 25, "Nec genus indecorea." "Circum ubera nati," 3. 382.

286.] 'Misso certamine,' of the

Gramineum in campum, quem collibus undique curvis  
 Cingebant silvae, mediaque in valle theatri  
 Circus erat; quo se multis cum milibus heros  
 Consessu medium tulit exstructoque resedit. 290  
 Hic, qui forte velint rapido contendere cursu,  
 Invitat pretiis animos, et praemia ponit.  
 Undique conveniunt Teuceri mixtique Sicani,  
 Nisus et Euryalus primi,  
 Euryalus forma insignis viridique iuventa, 295  
 Nisus amore pio pueri; quos deinde secutus  
 Regius egregia Priami de stirpe Diore;  
 Hunc Salius simul et Patron, quorum alter Acarnan,  
 Alter ab Arcadio Tegeaeae sanguine gentis;  
 Tum duo Trinacrii iuvenes, Helymus Panopesque, 300  
 Adsueta silvis, comites senioris Acestae;  
 Multi praeterea, quos fama obscura recondit.  
 Aeneas quibus in mediis sic deinde locutus:

completion of the contest, below v. 545. Cic. Fam. 5. 12 has "ante ludorum missionem."

287.] 'Curvus' of a hill, as of a valley 2. 748, of a ravine 11. 522. 'Collibus curvis' is the instrumental, not the local abl., though the meaning of course is that wooded hills surrounded the plain. Comp. 8. 598, "undique colles Inclusere cavi," a passage which, as compared with the present, shows that 'curvus' to a certain extent is parallel with 'cavus': see on 2. 748.

288.] 'Media — erat' is coupled with 'quem — silvae,' as though it had been "et ubi theatri circus erat." 'Theatri' is to be taken with 'circus.'

290.] 'Consessu' dative, for 'in consessum.' 'Exstructo' is from a subst. 'exstructum,' which, though found nowhere else, may be paralleled by 'aggestum.' All that we can tell from the word is that it means something raised, whether a mound, or a more elaborate seat.

291.] 'Contendere' with each other. 'Qui' = 'eorum qui,' the antecedent being omitted.

292.] 'Pretiis' v. 111. "Praemia ponit" v. 486, ἀεθλα ἐθέλει Il. 23. 262. The verb is doubtless to be understood literally of bringing them forward from the place where they

had already been exposed to view (v. 109), that the spectators might see the prizes of each contest.

293.] 'Mixti' does not of itself imply that the Sicilians held a secondary place: comp. E. 10. 55, "Interea mixtis lustrabo Maenala Nymphis." As a matter of fact the proclamation was made in the first instance to the Trojans, as a reason for detaining them in the island, and they had doubtless more strong men than the subjects of Acestes, who can only have been king of a small portion of the island.

296.] 'Pius' of a natural and honourable love. "Quo pius adfectu Castora frater amat" Ov. 4 Tr. 5. 30. Nisus and Euryalus we shall meet again in Book 9.

297.] 'Regius,' of royal blood, v. 252 above. Diore was a son of Priam, Hygin. f. 273. A Diore is killed by Turnus 12. 508, but probably not the same, as he is mentioned there with a brother, and without any ancestral designation.

298.] Salius and Patron seem to have been known legendary characters, so that Virg. did not invent their names.

300.] 'Helymus' v. 73 note. Panopes seems not to occur elsewhere.

303.] "In mediis" 8. 696, 11. 237.

Accipite haec animis, laetasque advertite mentes:  
 Nemo ex hoc numero mihi non donatus abibit. 305  
 Gnosia bina dabo levato lucida ferro  
 Spicula caelataque argento ferre bipennem;  
 Omnibus hic erit unus honos. Tres praemia primi  
 Aceipient, flavaque caput nectentur oliva.  
 Primus equum phaleris insignem victor habeto, 310  
 Alter Amazoniam pharetram plenamque sagittis  
 Threiciis, lato quam circum amplexitur auro  
 Balteus, et tereti subnectit fibula gemma;  
 Tertius Argolica hac galea contentus abito.  
 Haec ubi dicta, locum capiunt, signoque repente 315  
 Corripiunt spatia audito, limenque relinquunt,  
 Effusi nimbo similes, simul ultima signant.  
 Primus abit longeque ante omnia corpora Nisus

304.] Comp. 3. 250., 4. 611. "Huc advertite mentem" 8. 440.

306.] 'Gnosia' = Cretan as often. The Cretans were famous for archery. The epithet, like 'Amazoniam,' and 'Threiciis' (v. 311-12) may be purely ornamental. 'Bina' is used in its proper sense, which makes it unnecessary to express 'cuique' after 'dabo.'

307.] 'Caelatam argento' doubtless refers to the handle, which may have been of wood ornamented with silver.

308.] No distinction can be made between the words 'honos' and 'praemium,' the former word being applied to a prize several times in this book, e. g. vv. 342, 385 below. The things are sufficiently distinguished by the context.

309.] Comp. vv. 404, 539 below, vv. 246, 289 above. 'Flava' like "palenti olivae" E. 5. 16, *ῥαυδοῖς ἐλαίας*, Aesch. Pers. 617.

310.] Horses with 'phalerae' were sometimes given by the Roman senate, e. g. to Masinissa, Livy 30. 17.

311.] The quiver may have been actually Amazonian, as the Amazons came to help the Trojans (see l. 400): the arrows too may have been Thracian, Thrace being allied with Troy (3. 15). Still Virg. may have merely added the epithets as a poetical way of saying that the things were the best of their kind, as he seems to have done G. 3. 345.

312.] "Lato balteus auro Praetegit" Pers. 4. 44. Here, as there, it matters

little whether 'lato auro' be taken with the verb or as a descriptive abl. with 'balteus.' The belt was probably embossed with gold, like that of Pallas 10. 409.

314.] The Argive helmet, doubtless a piece of spoil, would probably be distinguished by its crest, as we have seen 2. 412.

315.] 'Locum capiunt': they take their ground. The race seems merely to have been from point to point in a straight line, so that probably it did not signify in what order they stood. Thus there is no choice of ground, to be determined by lot, as in v. 132.

316.] 'Corripiunt spatia' G. 3. 104 note. 'Spatia' here merely denotes the extent of the course, which, as we have seen, was probably not a circular one. 'Limen,' the starting-point, what in the Roman circus would be called the "alba linea" or "calx." The use of the word seems to be only a poetical metaphor of Virg.'s own.

317.] 'Effusi' v. 145 above. 'Nimbo similes,' as being a confused mass. "Insequitur nimbus peditum" 7. 793. 'Ultima signant' 'they keep their eyes on the goal.' 'Signare' without "oculis" or "visu" ("se signari oculis" 12. 3) is very rare: in 2. 423, however, we have "ora sono discordia signant."

318.] 'Corpora': see on 2. 18. The word here is intended to give the

Emicat, et ventis et fulminis ocior alis ;  
 Proxumus huic, longo sed proxumus intervallo, 320  
 Insequitur Salius ; spatio post deinde relicto  
 Tertius Euryalus ;  
 Euryalumque Helymus sequitur ; quo deinde sub ipso  
 Ecce volat calcemque terit iam calce Diore,  
 Incumbens humero ; spatia et si plura supersint, 325  
 Transeat elapsus prior, ambiguumque relinquit.  
 Iamque fere spatio extremo fessique sub ipsam  
 Finem adventabant, levi cum sanguine Nisus  
 Labitur infelix, caesis ut forte iuvencis  
 Fusus humum viridisque super madefecerat herbas. 330  
 Hic iuvenis iam victor ovans vestigia presso  
 Haud tenuit titubata solo, sed pronus in ipso  
 Concidit inmundoque fimo sacroque cruore,  
 Non tamen Euryali, non ille oblitus amorum ;  
 Nam sese opposuit Salio per lubrica surgens ; 335  
 Ille autem spissa iacuit revolutus arena.

picture of bodies flying through the air.

320.] Cic. Brut. 47, "Duobus summis, Crasso et Antonio, L. Philippus proximus accedebat, sed longo intervallo tamen proximus."

321.] 'Post' not with 'deinde' ('then afterwards') but 'behind him.'

323.] 'Sub ipso': 'sub' frequently denotes proximity: the peculiarity here is that the proximity is of two persons in motion. 'Ipso' makes the proximity closer, as in 3. 5. The acc. is most usual in this sense.

324.] It is impossible to determine whether 'calx' is put for the whole foot, or whether Virg. meant to denote accurately the nature of the contact between the two.

325.] 'Supersint — transeat,' the present subj. used rhetorically for the pluperf., as in 6. 293, 294.

326.] 'Transeat' = "praeterest." 'Ambiguumque relinquit' 'and would leave behind him who is now doubtful.' Virg. is translating Il. 23. 528, *Εἰ δὲ κ' ἐπὶ προτέρῳ γένητο δρόμος ἀμφοτέροισιν, τὸ κεν μὴν παρέλασσαν, οὐδ' ἀμφήριστον ἔθηκε*. 'Relinquo' 'to leave behind in a race' is found Hor. A. P. 417, "mihi turpe relinquit est;" comp. Greek *λείπεσθαι*. 'Ambi-

guumve,' the old reading is not supported by the MSS., though it would agree with Il. 23. 382, *Καὶ νῦν κεν ἡ παρέλασσαν, ἢ ἀμφήριστον ἔθηκε*. 'Finis' fem., as in 2. 554, 3. 145.

328.] 'Levis' of blood, as of mud G. 4. 45.

329.] Nisus' accident is taken from Ajax's, Il. 23. 774 foll. 'Forte' that part of the course happened to pass over the ground where the slaughter had taken place. Virg. has not previously mentioned the sacrifice. 'Ut' = 'where,' as in Catull. 11. 3. "Sive ad extremos penetrabit Indos. Latus ut longe resonante Eoa Tunditur unda" and Id. 17. 10. Virg. however has no other instance of this sense.

330.] 'Fusus super' for "superfusus."

332.] 'Titubata' as if from a deponent 'titubor.' It appears to occur nowhere else, nor does there seem to be any other instance in which Virg. has ventured on a *ἁπαλὲς λεγόμενον* of the kind, though he has other participles similarly formed but in more common use, 'cretus,' 'desuetus,' 'placitus,' 'praeteritus.' See Madv. § 110, obs. 3.

336.] 'Arena' is sometimes used as a poetical synonyme for 'terra,' but



Emicat Euryalus, et munere victor amici  
 Prima tenet, plausuque volat fremituque secundo.  
 Post Helymus subit, et nunc tertia palma Dioces.  
 Hic totum caveae consessum ingentis et ora 340  
 Prima patrum magnis Salius clamoribus inplet,  
 Ereptumque dolo reddi sibi poscit honorem.  
 Tutatur favor Euryalum, lacrimaeque decora,  
 Gravior et pulchro veniens in corpore virtus.  
 Adiuvat et magna proclamat voce Dioces, 345  
 Qui subiit palmae, frustra ad praemia venit  
 Ultima, si primi Salio reddantur honores.  
 Tum pater Aeneas, Vestra, inquit, munera vobis  
 Certa manent, pueri, et palmam movet ordine nemo ;

here probably has reference to the circus.

337.] 'Munere amici' like "vestro munere" G. 1. 7, as we might say, 'thanks to his friend,' or 'by the kind offices of his friend.'

338.] 'Prima tenet' like "prima peto" above, v. 194. 'Secundo,' 'cheering' or 'encouraging,' as below v. 481.

339.] 'Tertia palma Dioces' is a sort of loose apposition, into which those who have occasion to speak of 'prizes' in English not uncommonly fall, identifying the prizeman with the prize. 'Nunc,' having been originally fifth.

340.] 'Salius' complaint is taken partly from Antilochus' against the decision in favour of Eumelus II. 23. 541 foll., partly from Menelaus' against Antilochus himself ib. 566. "Consessu caveae" 8. 636. Virg. is again using theatrical language. The words are from Lucr. 4. 78, "consessum cavcae." 'Ora prima patrum' is again Roman, an allusion to the "primus subselliorum ordo," the seats for senators and distinguished persons in the orchestra. 'Ora' is used doubtless of the 'patres' as spectators, perhaps also as expressers of a favourable or adverse opinion. But its combination with 'inplet' is harsh; it can only mean, 'occupies all the attention of their eyes and ears.' comp. v. 577.

343.] 'Favor' (specially used for theatrical enthusiasm) seems here to mean the previous partiality of the spectators. 'Lacrimae:' Euryalus'

are tears at the threatened loss of his victory.

344.] 'Veniens' apparently means 'showing itself,' "veniens in conspectum."

345.] 'Adiuvat' 'stands by him' as "adsunt" in the passage from Cic. infra. 'Proclamare' is used of making a public appeal. "Adsunt, defendunt, proclamant, fidem tuam implicant" Cic. Verr. Act. 2. 5. 42. Hence it is used of a person claiming his liberty by appealing to a judge.

346.] 'Subiit palmae' 'has come next to the first three prizes.'

347.] 'Reddantur' should in strict grammar have been in the indic., as following 'subiit' and 'venit:' but the subj. is more vivid as expressing Dioc's feeling. 'Reddi,' to be given as his due: so v. 336 below.

348.] With 'vestra'—"vobis" comp. 1. 257, "manent innotata tuorum Fata tibi." 'Vestra' and 'me' are strongly opposed by their position. 'This is not a question for you—you are not to be meddled with—it is for me to gratify my own feelings.'

349.] 'No one removes the prize from its succession:' i. e. no one disturbs the succession of the prizes—no one interferes with the distribution of the prizes to the first, second, and third comers-in respectively. 'Nemo movet' apparently is not = "nemo movebit," but means 'no one is moving,' 'has any intention of moving.' 'Palmam' is meant to include all the three prizes: see on v. 338.

Me liceat casus miserari insontis amici. 350  
 Sic fatus tergum Gaetuli inmane leonis  
 Dat Salio, villis onerosum atque unguibus aureis  
 Hic Nisus, Si tanta, inquit, sunt praemia victis,  
 Et te lapsorum miseret, quae munera Niso  
 Digna dabis? primam merui qui laude coronam, 355  
 Ni me, quae Salium, fortuna inimica tulisset.  
 Et simul his dictis faciem ostentabat et udo  
 Turpia membra fimo. Risit pater optumus olli,  
 Et clipeum efferri iussit, Didymaonis artis,  
 Neptuni sacro Danaïs de poste refixum. 360  
 Hoc iuvenem egregium praestanti munere donat.  
 Post, ubi confecti cursus, et dona peregit:  
 Nunc, si cui virtus animusque in pectore praesens,  
 Adsit, et evinctis attollat brachia palmis.  
 Sic ait et geminum pugnae proponit honorem, 365  
 Victori velatum auro vittisque iuencum,  
 Ensem atque insignem galeam solatia victo.

351.] 'Tergum' of a hide, as in 1. 368 &c. Aeneas has a lion's hide with the claws gilded as a horse-cloth 8. 552.

352.] 'Loaded with a weight of shaggy hair and gilded claws.'

354.] 'Niso' is to be constructed with 'dabis' rather than with 'digna.'

356.] 'Tulisset' 'had overtaken': "hic exitus illum Sorte tulit" 2. 555.

357.] 'Simul his,' ἀμα τοῖσδε, a construction found in poetry and post-Augustan prose. 'Turpia fimo' probably belongs to 'faciem' as well as to 'membra.'

358.] 'Ridere' with dative E. 4. 62.

359.] 'Efferri,' from the ships. Didymaon is not known otherwise as an artist. 'Artis' of works of art, Hor. 4 Od. 8. 5 &c. The pl. is here used rather than the sing. for the sake of poetical variety, the artist's labour being regarded in detail rather than as a whole. Comp. 8. 729, "clipeum Volcani, dona parentis."

360.] 'Refigo,' 'to take down': "clipeco refixo," Hor. 1 Od. 28. 11, "qui templis Parthorum signa refigit" 1 Ep. 18. 66. 'Refixum Danaïs sacro de poste' seems to mean 'taken down from the door-post and taken

away from the Danaï,' 'refixum' doing duty for two words.

362.] 'Peragere dona,' to go through and distribute all the prizes in succession, and so finish all about them. Not unlike is "sol duodeima peregit Signa" Ov. M. 13. 617, of the sun passing through the signs of the zodiac.

363.] 'Praesens' with 'animus,' not with 'virtus.' The combination 'praesens animus' is very common, 'praesens' apparently meaning 'promptus': Cic. and Caes. also talk of "praesentia animi." The phrase seems to imply rather more than our expression 'presence of mind' (which is restricted to collectedness), and includes promptitude and vigour.

364.] For the different kinds of 'caestus' see Dic. A. s. v.

365.] 'Pugnae' in the following passages is gen. "Pugnae honore" 12. 630: "vitae mortalis honorem" G. 4. 326.

366.] 'Velatum auro vittisque,' 'crowned with gold and chaplets,' i. e. with gilded horns and crowned with chaplets. For the custom of gilding the horns of bullocks comp. 9. 627, Hom. Od. 3. 384.

367.] 'Vastis viribus' without cum would have been more usual:

Nec mora; continuo vastis cum viribus effert  
 Ora Dares, magnoque virum se murmure tollit;  
 Solus qui Paridem solitus contendere contra, 370  
 Idemque ad tumulum, quo maxumus occubat Hector,  
 Victorem Buten, inmani corpore qui se  
 Bebrycia veniens Amyci de gente ferebat,  
 Perculit et fulva moribundum extendit arena.  
 Talis prima Dares caput altum in proelia tollit, 375  
 Ostenditque humeros latos, alternaque iactat  
 Bracchia protendens, et verberat ictibus auras.  
 Quaeritur huic alius; nec quisquam ex agmine tanto  
 Audet adire virum manibusque inducere caestus.  
 Ergo alacris, cunctosque putans excedere palma, 380  
 Aeneae stetit ante pedes, nec plura moratus

the addition of the preposition however seems to give the notion that he rose with all his bulk about him, as we might say. The expressions classified by Madv. § 257 obs. are not quite of the same kind. We may however comp. the use of σύν, as in Hom. Od. 24. 192, ἡ δὲ σύν μεγάλῃ ἀρετῇ ἐκρήσσω ἀκούειν.

368.] 'Effert ora' = "effert caput." 'Murmure,' of approbation. Serv. ingeniously suggests that the lines that follow contain the substance of what the people whisper: but the rules of construction will not admit this.

369.] We hear nothing of Paris' pugilistic skill in Hom.; other accounts however made him excel in athletic sports, the story being that having been brought up among shepherds, he first made himself known to his father by proving himself the conqueror in all of a series of games instituted by the king. (Hygin. Fab. 91. 273.)

371.] 'Idemque' = "et qui," which is made clear by changing the semicolon after 'contra' to a comma. 'Occubat' = "sepultus iacet," as in 10. 706.

372, 373.] Butes is not known otherwise. 'Victorem,' "qui omnes devicerat." 'Victorem perculit' is like 9. 571 foll., "sternit . . . . . Ortigium Caeneus, victorem Caenea Turnus." It seems best to connect 'inmani corpore' with 'se ferebat'—"he stalked along with giant bulk, coming as he did to Troy, one of the Be-

brycian house of Amycus." 'Inmani corpore se ferebat' like "magna se mole ferebat" 8. 198, "ingentem sese clamore ferebat" 9. 597. 'De gente,' not 'from the nation,' but 'of the family,' so that it is to be constructed as if it were "veniens vir de gente" or "unus de gente."

374.] 'Extendere,' like ἐκτείνειν Eur. Med. 585, to lay low.

375.] 'Talis,' with such powers and the consciousness of such exploits. 'Prima in proelia,' for the beginning of the fray. Dares puts himself into a combative attitude, though he has no antagonist.

376.] The homoeoteleuton 'humeros latos' is forcible here. So 2. 721.

377.] St. Paul's οὐτω πνεύματι, ὡς οὐκ ἀδρα δέπων, 1 Cor. 9. 26, will occur to many readers. Comp. also G. 3. 233 note.

378.] 'Quaeritur,' is sought, implying that the search still goes on. 'Alius,' other than Dares, the game being one which required two to play at it.

379.] 'Adire' of confronting in conflict. "Quando ipsum horrebat adire" 11. 636.

380.] 'Alacris.' Madv. § 59. 2. obs. 1. The old reading was 'pugna,' which may have arisen from "excedere pugna" 9. 789. The parallel at any rate shows that the construction here is 'thinking that all were retiring from the prize,' not, thinking himself to surpass all in respect of the prize.

Tum laeva taurum cornu tenet, atque ita fatur:  
 Nate dea, si nemo audet se credere pugnae,  
 Quae finis standi? quo me decet usque teneri?  
 Ducere dona iube. Cuncti simul ore fremebant 385  
 Dardanidae, reddique viro promissa iuebant.  
 Hic gravis Entellum dictis castigat Acestes,  
 Proxumus ut viridante toro consederat herbae:  
 Entelle, heroum quondam fortissime frustra,  
 Tantane tam patiens nullo certamine tolli 390  
 Dona sines? ubi nunc nobis deus ille magister  
 Nequiquam memoratus Eryx? ubi fama per omnem  
 Trinacriam, et spolia illa tuis pendentia tectis?  
 Ille sub haec: Non laudis amor, nec gloria cessit  
 Pulsa metu; sed enim gelidus tardante senecta 395  
 Sanguis hebet, frigentque effetae in corpore vires.  
 Si mihi, quae quondam fuerat, queque inprobus iste  
 Exsultat fidens, si nunc foret illa iuventas,  
 Haud equidem pretio inductus pulchroque iuvenco  
 Venissem, nec dona moror. Sic deinde locutus 400  
 In medium geminos inmani pondere caestus

382.] 'Tum' after 'moratus' like 'deinde' after 'fatus' 2. 391. So *εἰτα* after participles in Greek. Aeneas had the bull standing before him.

385.] 'Ducere dona,' like *ἀγορεύειν*, Theocr. 1. 11, of taking to one's self (comp. Il. 23. 283, Od. 10. 35, 36), not unlike 'ferre.' There may be a further reference here to leading away the bull, as in v. 534 below, "ducere honorem" to drawing a lot for a prize. "Cuncti simul ore fremebant Dardanidae" 1. 559 note.

386.] 'Reddi.' v. 347 note.

387.] The name of Entellus is a Sicilian one, as appears from the city Entella. 'Gravis' qualifies 'castigat.'

388.] 'Ut consederat,' as he had set down, — 'as he was sitting;' comp. 7. 72. 'Ut iuxta genitorem adstat Lavinia virgo.' 'Toros herbae' a mound of grass: comp. "riparum torus" 6. 674.

389.] "Fortissima frustra Pectora." 2. 346. Here the meaning is that his former prowess is all in vain now, if he allows this stranger to intimidate him. So 'nequiquam' v. 392.

391.] 'Nobis' the ethical dative: comp. v. 646 below, "Non Beroe vo-

bis, non haec Rhoeteia, matres, Est Dorycli coniunx." 'Where are we to look now for' &c.

392.] "Fama multis memoratus in oris" 8. 565. 'Memoratus' 'celebrated by us,' or 'by you.' It does not seem to have come to mean 'celebrated' simply till a later period. 'Eryx.' Dict. Myth.

393.] 'Spolia illa' those well-known spoils.

394.] 'Sub haec,' 'at this:' see Livy 35. 31, "Sub hanc vocem fremitus variantis multitudinis fuit." Id. 7. 31, "sub haec dicta omnes in vestibulo curiae procubuerunt." 'Gloria' seems to be used instead of 'gloriae amor.'

395.] 'Sed enim' 1. 19 note.

396.] 'Hebet.' *ἀμάρως* is used of sluggishness in Greek. 'In corpore vires' v. 475 below. Comp. generally 2. 638, 639.

397.] 'Inprobus' seems to have the notion here of shamelessness, the point noted in Dares being his self-assertion. 'Your shameless braggart there.'

398.] 'Iuventas' G. 8. 63.

400.] 'Deinde' v. 14.

Proiecit, quibus acer Eryx in proelia suetus  
 Ferre manum duroque intendere brachia tergo.  
 Obstipuerunt animi: tantorum ingentia septem  
 Terga bouum plumbo insuto ferroque rigeabant. 405  
 Ante omnis stupet ipse Dares, longaque recusat;  
 Magnanimusque Anchisiades et pondus et ipsa  
 Huc illuc vinclorum immensa volumina versat.  
 Tum senior talis referebat pectore voces:  
 Quid, si quis caestus ipsius et Herculis arma 410  
 Vidisset tristemque hoc ipso in litore pugnam?  
 Haec germanus Eryx quondam tuus arma gerebat;—  
 Sanguine cernis adhuc sparsoque infecta cerebro;—  
 His magnum Alciden contra stetit; his ego suetus,

402.] 'Quibus' instrumental, like "his," below v. 414.

403.] 'In proelia ferre manum' like "congressi in proelia" 12. 631, 'in proelia,' which occurs frequently in Virg., meaning 'for battle.' 'Ferre manum' of a single fighter, as 'conferre manum,' or 'manus' is used of two, or of one viewed with reference to his antagonist. 'Duroque—tergo' an adjunct not grammatically connected with the relative clause: see on G. 2. 208. 'Intendere brachia tergo,' to bind (lit. 'stretch along') his arms with the tough bull's-hide: see on 2. 236., 4. 506.

404.] 'Obstipuerunt animi:' see on 2. 120. 'Tantum,' &c., 'so great were the oxen whose seven huge hides were stiff,' &c. i.e. 'so huge and terrible were the weapons.' The whole is very graphic. We see Dares expressing his protest by the gestures which he uses towards the monstrous implements. 'Septem' better with 'terga' than with 'bouum.' These monstrous implements, "covered with knots and nails, and loaded with lead and iron," seem to answer to the *μύρμιρες* of the Greeks (Dict. A. 'Cestus').

406.] 'Longe' in its ordinary sense, meaning that Dares recoils many paces from the weapons, and will not come near them.

407.] 'Ipsa' of the caestus itself (which is what is intended by 'vinclorum volumina,' the hides or thongs twisted over and over), as distinguished from one of its attributes, its weight. Aeneas feels the

weight, and turns the gauntlets wonderingly over and over. Thus 'versat' is used with 'pondus' by a kind of zeugma. Comp. 8. 619 foll., where 'versare' is used of Aeneas handling his new-made armour.

409.] 'Fetched from his breast,' which is perhaps the explanation of 'refert' in such passages as l. 94. Comp. the use of 'reddere' in such expressions as "sanguinem reddere." The notion perhaps is that in such natural processes as the utterance of words, discharge of blood, &c., the thing is as it were given back, given by what ought not to retain it to what ought to receive it.

410.] 'What would you say had you seen *his* caestus, the arms of Hercules?' or 'those caestus, the arms of Hercules himself?' 'Et' makes the sentence a kind of hendiadys.

411.] 'Tristem,' because fatal to Entellus' friend and master.

412.] Entellus is addressing Aeneas, and calls Eryx 'germanus tuus' as the son of Venus, thus conciliating sympathy for his patron's fate. So in l. 687 Venus calls Aeneas "frater tuus," speaking to Cupid. Comp. v. 24 above.

413.] The blood and brains of the men whom Eryx had slain in his time. 'Quondam gerebat' forms a sort of contrast with 'stetit,' the one referring to his whole pugilistic life, the other to his last fatal conflict.

414.] 'Contra stetit' 'confronted' 11. 282, *ἀντίστην*. "Stat contra starique iubet" Juv. 3. 290. The second

Dum melior viris sanguis dabat, aemula necdum 415  
 Temporibus geminis canebat sparsa senectus.  
 Sed si nostra Dares haec Troius arma recusat,  
 Idque pio sedet Aeneae, probat auctor Acestes,  
 Aequemus pugnas. Erycis tibi terga remitto;  
 Solve metus; et tu Troianos exue caestus. 420  
 Haec fatus duplicem ex humeris reiecit amictum,  
 Et magnos membrorum artus, magna ossa lacertosque  
 Exuit, atque ingens media consistit arena.  
 Tum satus Anchisa caestus pater extulit aequos,  
 Et paribus palmas amborum innexuit armis. 425  
 Constitit in digitos extemplo arrectus uterque,  
 Brachiaque ad superas interritus extulit auras.  
 Abduxere retro longe capita ardua ab ictu,  
 Inmiscentque manus manibus, pugnamque lacesunt.

'his' is the ordinary dative after 'suetus.'

415.] 'Melior,' as we might say, 'in my better days.' 'Aemula,' 'jealous of my glory. Old age is regarded as a rival to vigorous youth, which it seeks to impair. Not unlike is 8. 508, "Sed mihi tarda gelu saeculisque effeta senectus Invidet inperium." So Horace's "fugerit invida Aetas" 1 Od. 11. 7.

416.] 'Sparsa' seems to refer to the sprinkling of white hair among the dark, not to the thinness of the white hair. Prop. 4. 5. 24 has "Spars'erit et nigras alba senecta comas."

418.] It matters little whether we refer 'id' to what follows 'aequemus pugnas,' or, as agrees better with the Latin usage, to something implied in the previous line, e.g. "his armis non esse utendum." "Sedet animo," 'his mind is made up,' of a fixed resolution 2. 680, 4. 415: here and in 11. 551 refer to 'animo.' Aeneas had already shown what his feeling was, if not by words, at any rate by his manner in hauling the gauntlets. 'Auctor:' comp. 12. 159, "auctor ego audendi." The meaning seems to be not 'probat auctor,' sanctions by his authority, makes himself an 'auctor' by approving, but 'auctor Acestes,' Acestes, who is already my adviser, instigator to the combat, or, as we might say, my backer.

419.] 'Remitto' = "concedo," 'I give up.' 'Solve metus' in the next

line seems to be said contemptuously.

421.] 'Duplicem amictum,' the διπλᾶς or διπλῆ of Hom. See Dict. A. 'Pallium,' where a distinction is made between this and the διπλοῖς ("duplex pannus" Hor. 1 Ep. 17. 25) of the Cynics. Virg. was thinking of the combat of Amycus and Pollux, Apoll. R. 2, where it is said of the former (v. 32) ὁ δ' ἐρεμνὸν διπτυχα λώπην . . . Κάββαλε.

422.] 'Artus' are probably the joints, ἄρθρα (see Forc.), so there is nothing strange in their being distinguished from 'membra.'

423.] 'Exuere aliquem aliquo' occurs again 8. 507.

424.] 'Satus Anchisa:' see on v. 244 above. 'Pater:' see on v. 130 above. 'Extulit,' brought out, perhaps from the ships, or from the place where he was lodged, or the word need merely mean that Aeneas lifted them from the ground where they had been placed before him.

426.] ἐν ἀκροτάτοισιν ἀεθραῖς Apoll. R. v. 90, referring however to a single effort of Amycus, like that of Entellus below v. 443. 'In digitos' with 'arrectus.'

427.] Hom. v. 686, Apoll. v. 68.

428.] 'Abduxere' perf., 'they have drawn back, hold back, their heads.'

429.] 'Inmiscentque manus manibus' is said of the preliminary sparring, which provokes or brings on the encounter, 'pugnam lacesunt.' "Lacessere bella" 11. 254.

Ille pedum melior motu, fretusque iuventa, 430  
 Hic membris et mole valens; sed tarda trementi  
 Genua labant, vastos quatit aeger anhelitus artus.  
 Multa viri nequiquam inter se volnera iactant,  
 Multa cavo lateri ingeminant et pectore vastos  
 Dant sonitus, erratque auris et tempora circum 435  
 Crebra manus, duro crepitant sub vulnere malae.  
 Stat gravis Entellus nisuque inmotus eodem,  
 Corpore tela modo atque oculis vigilantibus exit.  
 Ille, velut celsam oppugnat qui molibus urbem,  
 Aut montana sedet circum castella sub armis, 440  
 Nunc hos, nunc illos aditus, omnemque pererrat  
 Arte locum, et variis adsultibus inritus urguet.  
 Ostendit dextram insurgens Entellus et alte

430.] 'Pedum motu': the feet would be of use in helping to elude blows: comp. "motu Spartanus acuto Mille cavet lapsas circum cava tempora mortes Auxilioque pedum" Stat. Theb. 6. 785 foll.

431.] 'Membris et mole' a hendecadys, not unlike "molem et montis" l. 61. 'Tarda genua' opp. to 'pedum melior motu.'

432.] 'Genua' a dissyllable, as "tenuia," G. 1. 397, is a trisyllable.

433.] 'Volnera' by its connexion with 'nequiquam' is shown to mean blows without any decided effect. 'Facto' is often used of random action: see 2. 460, 598, 10. 95.

434.] 'Cavo' applied to 'lateri' suggests the sound produced by the blows. It is doubtful whether 'ingeminant' is neuter here, as in G. 1. 333, 'multa volnera' being the subject, or active, as in v. 457 below. So 'pectore dant sonitus' may be either understood of the noise of the blows on their breasts, or the groans which they utter in the heat of the fight: "pugiles in iactandis caestibus ingemiscunt" Cic. Tusc. 2. 23.

436.] *θεῖρος δὲ ἀρπάζας γενναίως γέμει* Hom. v. 688: comp. Apoll. vv. 82 foll.

437.] 'Stat gravis,' stands by his own weight. Comp. 10. 771, "mole sua stat." 'Nisu eodem,' in the same tense posture: to be taken with 'stat,' not with 'exit.'

438.] He eludes the blows not by moving his legs, like Dares (v. 430), but by a slight motion of the body

aided by constant vigilance. 'Corpore exire (or 'effugere') ictus' seems to have been a phrase: comp. Cic. 1 Cat. 6, "Quot ego tuas petitiones, ita collectas ut vitari posse non viderentur, parva quadam declinatione et ut aiunt corpore effugi?" For 'exit' comp. 11. 750, "vim viribus exit." The general notion is that of getting out of the way of a thing, as in Lucr. 5. 1330, "transversa feros exibant dentis adactus lumentata," whence it comes to be used of evading, and even, as in 11. 750 just quoted, of repelling.

439.] Entellus is apparently playing a defensive game at this part of the contest, while Dares attacks. 'Molibus,' 'works of offence.' 'Moles belli' is used in prose for 'munition or apparatus of war.' The comparison is Virg.'s own.

440.] 'Sedere' like 'obsidere,' is the technical term for a blockade. Here however a siege is obviously meant.

441.] Virg. has chosen to express what Dares does in language proper only to the case of those with whom he has just compared him. The comparison in fact helps us to the metaphor. 'Pererrat' seems to belong to 'aditus' by a kind of Zeugma, as we should have expected 'temptat' or 'explorat.' With the language comp. 11. 766.

443.] Entellus now leaves the defensive, and attacks. 'Ostendit' seems to mean little more than 'at-

Extulit: ille ictum venientem a vertice velox  
 Praevидit, celerique elapsus corpore cessit: 445  
 Entellus viris in ventum effudit, et ultro  
 Ipse gravis graviterque ad terram pondere vasto  
 Concidit: ut quondam cava concidit aut Erymantho,  
 Aut Ida in magna, radicibus eruta pinus.  
 Consurgunt studiis Teucris et Trinacria pubes; 450  
 It clamor caelo, primusque accurrit Acestes,  
 Aequaevumque ab humo miserans attollit amicum.  
 At non tardatus casu neque territus heros  
 Acrior ad pugnam redit, ac vim suscitāt ira.  
 Tum pudor incendit viris et conscia virtus, 455  
 Praecipitemque Dares ardens agit aequore toto,  
 Nunc dextra ingeminans iotus, nunc ille sinistra;  
 Nec mora, nec requies: quam multa grandine nimbi  
 Culminibus crepitant, sic densis ictibus heros

tollit,' though there may be a more or less distinct reference to the slow prepared character of the old man's blow, which has the effect of preparing his adversary. 'Insurgens:' comp. v. 425 above, 11. 697., 12. 728 foll., 902.

445.] The motion here is something more than that intended in v. 438, as 'elapsus' shows.

446.] 'Viris in ventum effudit' is not simply a proverbial expression for wasting his strength, but has a strict propriety here. Dares evaded the blow altogether, which fell with all its force on the air, and so caused Entellus to lose his balance. 'Utro,' without any impulse from Dares.

447.] As in v. 118 above, the same thought is enforced twice by a partially verbal repetition. For this use of the copula to connect an adjunct which is not a predicate with one that is, comp. note on v. 408 below.

448.] "'Cava,' id est, exesa vetustate: et dicendo 'cava pinus' vere respicit ad aetatem," Serv. Perhaps also there may be a reference to the hollow sound of the fall.

449.] We have the pines of Ida 9. 80 foll.

450.] They rise from their seats eagerly and rush to the spot.

451.] "It caelo clamor" 11. 192.

'Caelo' = "ad caelum," as in 2. 186 688.

453.] 'Tardatus' may perhaps refer not only to courage but to physical movement, as we hear immediately of Entellus pursuing his antagonist.

454.] "Se suscitāt ira" lashes himself into a rage, his passion gives him an access of violence, 12. 108, which shows, as does the introduction of 'ac,' that 'ira' is here abl., not nom. "Spes addita suscitāt iras" 10. 263. 'Vim' is violence, 'viris' strength, so that there is no objection to the repetition.

455.] 'Tum' here has something of the force of 'tum demum.'

457.] See on 1. 3. Here as in other places where 'ille' may appear pleonastic it has a rhetorical force, fixing attention on the person who is spoken of. 'Now with the right hand showering blows, now, he, the same man, with his left.'

458.] "Nec mora, nec requies" 12. 553, G. 3. 110. "Nec mora nec requies inter datur ulla fluendi" Lucr. 4. 227. 'Quam multa' in a comparison, as in G. 4. 473; the apodosis however here does not correspond, as instead of 'tam multa' we have 'sic,' which is explained by 'densis ictibus.' With the image comp. G. 1. 449, "Tam multa in tectis crepitans salit horrida grando."



Creber utraque manu pulsat versatque Dareta. 460  
 Tum pater Aeneas procedere longius iras  
 Et saevire animis Entellum haud passus acerbis;  
 Sed finem inposuit pugnae, fessumque Dareta  
 Eripuit, mulcens dictis, ac talia fatur:  
 Infelix, quae tanta animum dementia cepit? 465  
 Non viris alias conversaеque numina sentis?  
 Cede deo. Dixitque et proelia voce diremit.  
 Ast illum fidi aequales, genua aegra trahentem,  
 Iactantemque utroque caput, crassumque cruorem,  
 Ore eiectantem mixtosque in sanguine dentes, 470  
 Ducunt ad navis; galeamque ensemque vocati  
 Accipiunt; palmam Entello taurumque relinquunt.  
 Hic victor, superans animis tauroque superbus:  
 Nate dea, vosque haec, inquit, cognoscite, Teucri,  
 Et mihi quae fuerint iuvenali in corpore vires, 475  
 Et qua servetis revocatum a morte Dareta.  
 Dixit, et adversi contra stetit ora iuveni,  
 Qui donum adstabat pugnae, duosque reducta  
 Libravit dextra media inter cornua caestus,  
 Arduus, effractoque inlisis in ossa cerebro. 480

460.] 'Versat,' hits from side to side, knocks him about.

461.] Aeneas stops the combat, as Achilles stops the wrestling-match Il. 23. 734 foll., and the Greeks stop the passage of arms ib. 822.

463.] 'Fessum,' beaten, spent with or (in colloquial English) sick of fighting, 12. 593 dead beat.

466.] 'Do you not see the balance of strength is altered and the powers of heaven have changed sides?' The words are appropriated by Val. Fl. 4. 126, "Iam iam aliae vires maioraеque sanguine nostro Vincunt fata Iovis."

467.] 'Deo' is to be understood generally of the will of heaven, as in 1. 199, 4. 651, not specially of Eryx helping Entellus or manifesting himself in him. It is not clear whether 'voce' means by the words just uttered, or by a command given after the address to Dares. The 'que' is perhaps rather in favour of the former, "he spoke, and the contest ceased at once."

468.] The best comment on this

and the lines that follow is to be found in the passage which Virg. has copied, Il. 23, 625 foll.

473.] 'Superans animis,' as we might say, in the excess of his spirits.

474.] 'Cognoscite' E. 6. 25.

476.] The line may be reduced into "a qua morte revocaveritis et servetis." "Revocare a morte ad vitam" occurs Cic. post Red. in Sen. 9.

477.] Comp. v. 414.

478.] 'Pugnae,' gen. with 'donum,' v. 365, 'the reward of the battle.'

'Reducta,' swung back over the head. So "securi reducta" 12. 307.

479.] 'Libravit' seems to be a confusion between the action before the blow ("diu librans iacit" 10. 480) and the blow itself, though it may be said that the swinging motion would be perceptible in the blow. This feat of killing a bull at a blow was performed by Caesar Borgia, Ranke's Popes, Book i. c. 2, § 1.

480.] 'Arduus,' rising to the stroke. Comp. v. 443 note. Understand 'caestus' after 'inlisis.'

Sternitur examinisque tremens procumbit humi bos.

Ille super talis effundit pectore voces :

Hanc tibi, Eryx, meliorem animam pro morte Daretis

Persolvo ; hic victor caestus artemque repono.

Protinus Aeneas celeri certare sagitta 485

Invitat qui forte velint, et praemia dicit,

Ingentique manu malum de nave Seresti

Erigit, et volucrem traiecto in fune columbam,

Quo tendant ferrum, malo suspendit ab alto.

Convenere viri, deiectamque aerea sortem 490

Accipit galea ; et primus clamore secundo

Hyrtacidae ante omnis exit locus Hippocoontis ;

Quem modo navali Mnestheus certamine victor

Consequitur, viridi Mnestheus evinctus oliva.

483.] Turneb. Adv. v. 14. 4 &c. explains 'meliorem' by the Greek custom of propitiating the gods when a second victim, for any reason, had to be substituted for a first, by exclaiming *δευνέρον ἀμεινόνων*. Whether such a custom prevailed in Rome (where substituted victims were called 'succedaneae' or 'succidaneae'), is not stated: but the illustration seems plausible enough. So Turneb. explains 12. 296, *Hoc habet: haec melior magnis data victima divis.* It is also possible that the word may be intended to express bitter scorn of his opponent, in return for his braggart boasting. The bull exhibited a less craven spirit than Dares.

484.] 'Persolvere:' a sacrificial term, 8. 62. Entellus hangs up his arms to Eryx as an 'emeritus,' like Horace 3 Od. 26. 3 foll. to Venus, Veianius Hor. 1 Ep. 1. 4 foll. to Hercules.

487.] 'Ingenti manu' is to be taken like "manu magna" v. 241, "dextra ingenti" 11. 556 of (of Metabus), the Homeric *χειρὶ παχείᾳ*, expressing the gigantic stature of the hero, "ingentem Aenean" 8. 413, and showing how he could set up the mast himself. Serestus is apparently the same who was mentioned 4. 288, his ship not having engaged in the contest. It must be confessed however that this passage affords a strong argument for identifying him with Sergestus, whose shattered vessel might naturally be utilized in this manner.

The mast is taken from the ship, 'de nave,' and set up on the sand, Hom. v. 853.

488.] 'Volucrem,' winged, implies the notion of fluttering, like *πτελέας* Soph. Aj. 140. Hom. v. 850 has *τρήρωνα πτελειαν*. 'Traiecto' seems to mean 'passed across,' not 'passed through,' but it is still doubtful whether it is to be understood passed across the mast or, across the dove. 'In fune,' tied by the rope, another use of 'in,' with abl., where we should expect some other construction. See on v. 37.

490.] 'Deicere sortem' occurs Caes. B. C. 1. 6. 'Sors' is used generally in the sing. as opposed to other modes of choice, as we talk of 'the lot,' 'by lot,' and this probably accounts for its use here, though as a matter of fact there was a lot for each competitor.

491.] 'Clamore secundo,' comp. v. 369 above.

492.] 'Locus,' the place, for the lot fixing the place. 'Ante omnis' after 'primus' 2. 40 &c. 'Exit,' leaps forth, like *κλήρος ὀρουσαν* Il. 3. 325, *ἐκ δ' ἔθορε κλήρος κυνέης* Il. 7. 182. Hippocoon seems to be a brother to Nisus, who was also son of Hyrtacus, 9. 177. He is not otherwise known.

493.] "Modo victor" Juv. 2. 73. 'Victor,' though he was only second winner.

494.] All the naval competitors, or at least three out of four, got some kind of chaplet, v. 269. Cloanthus is crowned with bay (v. 246): possibly

Tertius Eurytion, tuus, o clarissime, frater, 495  
 Pandare, qui quondam, iussus confundere foedus,  
 In medios telum torsisti primus Achivos.  
 Extremus galeaque ima subsedit Acestes,  
 Ausus et ipse manu iuvenum temptare laborem.  
 Tum validis flexos incurvant viribus arcus 500  
 Pro se quisque viri, et depromunt tela pharetris.  
 Primaque per caelum nervo stridente sagitta  
 Hyrtacidae iuvenis volueris diverberat auras;  
 Et venit, adversique infigitur arbore mali.  
 Intremuit malus, timuitque exterrita pennis 505  
 Ales, et ingenti sonuerunt omnia plausu.  
 Post acer Mnestheus adducto constitit arcu,  
 Alta petens, pariterque oculos telumque tetendit.  
 Ast ipsam miserandus avem contingere ferro  
 Non valuit; nodos et vincula linea rupit, 510  
 Quis innexa pedem malo pendebat ab alto;

the others had each a different kind of wreath, the distinction being intentional. The three prizemen in the foot-race however are all crowned with olive, v. 309, so that it is also possible that Virg. may have mentioned olive inadvertently here, forgetting that he had made bay the naval wreath.

495.] Eurytion is not known otherwise. He is appropriately made the brother of Pandarus, the great archer ('clarissime') of the early part of the *Iliad*, the special favourite of Apollo (Il. 2. 827., 5. 105).

496.] 'Iussus' by Athene. The story is told Il. 4. 86 foll. "Avidus confundere foedus" 12. 290, where the broken truce between Latins and Trojans is copied from the broken truce between Trojans and Greeks. 'Confundere' is a translation of Homer's own expression, *ἑρεῖ σὺν γ' ὅπκῃ* *ἔχεναν* *Πάρις* Il. 4. 289.

497.] 'Torquere' of shooting 11. 773, 12. 461 (modelled on the present line). Pandarus did not shoot at random, but aimed at Menelaus, whom he struck.

498.] 'Extremus' and 'galea ima' virtually express the same thing by different grammatical forms. Comp. 19. 734, "Obvius adversoque occur-

rit." 'Acestes' for the lot of Acestes, a very natural identification, common not only in poetical but in familiar English.

499.] "Manu temptare pericula" 11. 505. 'Manu' here seems to have the notion of force, its general sense in Virg., as the two words 'iuvenum,' 'laborem' both seem to show.

500.] 'Flexos incurvant' = "flectunt et incurvant."

501.] 'Pro se quisque,' 'each according to his strength.' "Pro se quisque viri summa nituntur opum vi," 12. 552.

502.] 'Que' seems to denote that Hippocoon shot at once. "Nervo pulsante sagittae" G. 4. 313 note.

503.] 'Diverberat,' which occurs Lucr. 1. 222., 2. 152, is used here and in 6. 294., 9. 411 of a blow with a weapon which has both the effect and the sound of a lash.

504.] 'Venit' absolutely reaches its destination, as in 1. 897. 'Arbor mali' is perhaps used on the analogy of "arbor fici," "abietis," &c., though the construction is of course not quite parallel. Or we may say that 'arbore' is equivalent to 'ligno.'

511.] As usual, Virg. now for the first time tells us incidentally how the dove was attached to the mast.

Illa notos atque atra volans in nubila fugit.  
 Tum rapidus, iamdudum arcu contenta parato  
 Tela tenens, fratrem Eurytion in vota vocavit,  
 Iam vacuo laetam caelo speculatus, et alis 515  
 Plaudentem nigra figit sub nube columbam.  
 Decidit exanimis, vitamque relinquit in astris  
 Aetheriis, fixamque refert delapsa sagittam.  
 Amissa solus palma superabat Acestes;  
 Qui tamen aerias tetum contendit in auras, 520  
 Ostentans artemque pater arcumque sonantem.  
 Hic oculis subitum obiiicitur magnoque futurum  
 Augurio monstrum; docuit post exitus ingens,  
 Seraque terrifici cecinerunt omina vates.  
 Namque volans liquidis in nubibus arsit arundo, 525

512.] 'Notos atque in nubila,' the prep. omitted before the first word as in 2. 654, "incepto et in sedibus."

514.] 'Fratrem.' Pandarus, having been a great champion in life, is regarded after death as a deified patron of archery, at least within his own family, as Ilyx is Entellus' patron of boxing. 'In vota vocavit': note on v. 234 above.

515.] 'Vacuo laetam caelo,' rejoicing in the free sky, no object near her.

516.] 'Plaudentem' for joy. 'Nigra sub nube,' her figure is thrown into relief by the cloud, and thus gives him a better aim. "Υψηλὸν ὑπὸ νεφέλῃσιν εὐθεὶς τρηπύρωνα πέλεται" Il. 23. 374.

517.] So "vitam sub nube relinquant" G. 3. 547.

518.] 'Aetheriis': 'aether' as distinguished from 'aer' means the highest and purest air, supposed to form the outermost limit of the universe, and to be the seat of the stars. "Sidera aetherium locum obtinent" Cic. N. D. 2. 15. Comp. also vv. 838, 839, below.

519.] 'Superabat' E. 9. 27 &c.

521.] For the force of 'pater' see above on v. 130. 'He makes a display of his art and his sounding bow,' i. e. he displays his art by making his bow sound, the loudness and shrillness of the sound being the test of his skill and strength. The final syllable of 'pater' is lengthened by Virgil, in accordance with a practice not uncommon with him, in imitation of

Ennius.

522-3.] 'Monstrum magno futurum augurio,' a portent destined to be of mighty presage: the presage was not understood at the time, but afterwards, when the prophets of the day pointed out the connexion between the omen and its fulfilment. What the event portended was not clear: the burning of the ships seems hardly important enough: the impending war in Italy had no connexion with Acestes: perhaps it is best therefore to understand the event as the future wars between Sicily and Rome. 'Magno augurio' like "omine magno" 7. 146, the epithet being equally applicable to good and evil. 'Monstrum' does not of itself indicate the omen to be a bad one: comp. 2. 680. Here it probably refers not to any thing future, but to the impression made on the spectators, who recognized it as a thing supernatural, but did not understand its character (vv. 529, foll.)

524.] 'Terrifici,' the character attributed to prophets from the days of Aeschylus downwards (Ag. 1132 foll., &c.). Comp. 4. 464 and Lucr. 1. 102, "vatum Terriquoque victus dictis." 'Cecinerunt' does not mean that the utterance was prophetic, but merely that it was made by inspired men.

525.] 'Liquidis in nubibus' is a sort of epexegetis of 'volans'—in its flight, in the sky. The clouds are called 'liquidæ' as opposed to the

Signavitque viam flammis, tenuisque recessit  
 Consumpta in ventos; caelo ceu saepe refixa  
 Transcurren crinemque volandia sidera ducunt.  
 Attonitis haesere animis, Superosque precati  
 Trinacri Teucrique viri; nec maxumus omen 530  
 Abnuat Aeneas; sed laetum amplexus Acesten  
 Muneribus cumulat magnis, ac talia fatur:  
 Sume, pater; nam te voluit rex magnus Olympi  
 Talibus auspiciis exsortem ducere honorem.  
 Ipsius Aeneas longaevi hoc munus habebis, 535  
 Cratera inpressum signis, quem Thracius olim  
 Anchisae genitori in magno munere Cisseus  
 Ferre sui dederat monumentum et pignus amoris.

solid earth. So "liquida inter nubi-  
 la" 7. 699.

526.] 'Signavitque viam flammis'  
 comp. 2. 697 note. 'Recessit in ven-  
 tos' 4. 705.

527.] Comp. 2. 693 foll., where a  
 shooting star is described. "Refixa  
 caelo sidera" Hor. Epod. 17. 5 The  
 stars are regarded as fixed like nails  
 in the sky, 4. 482.

528.] Supply 'caelum' from 'caelo'  
 as accus. to 'transcurren'. "Stella  
 crinita" is the Latin translation of  
 κομήτης. Virg. doubtless had the  
 Greek word in his mind, though he  
 is speaking of a different phenome-  
 non.

529.] 'Haesere' seems to include  
 both doubt and fixedness of attitude.  
 They prayed that the omen might be  
 for good, not for harm: comp. 3. 34  
 foll.

531.] The Greek and Roman belief  
 was that if a favourable interpreta-  
 tion could be put on an appearance it  
 would turn to good. Hence the  
 phrases δέχεσθαι τὸν οἰωνόν, 'accipere  
 omen' = 'to welcome an omen.'

532.] "Textilibusque onerat donis,  
 ac talia fatur" 3. 485. The 'munera  
 magna' here seem to be the single  
 present mentioned in the speech,  
 unless we choose to include the lau-  
 rel-wreath.

533.] 'Sume, pater:' τῇ νῦν, καὶ σοὶ  
 τοῦτο, γέρον, κειμήλιον ἔστω, says  
 Achilles to Nestor, II. 23. 618. In his  
 reply Nestor calls Achilles τίκος, v.  
 628.

534.] 'Honorem' constructed with  
 'exsortem,' like "ducunt exsortem

[equum] Aeneas" 8. 552, and the  
 Greek phrases εἰσφέρειν τι ποιῆσθαι,  
 δίδόναι, λαμβάνειν (Lidd. and Scott,  
 εἰσφέρειν). The proper application  
 of the word is to a thing exempted  
 from the ordinary division of the  
 spoil by lot and given to some distin-  
 guished person. Here it is applied  
 to the extra prize, of superior value  
 to the rest, which is given to Acestes  
 as an extraordinary thing. 'Ducere':  
 see on v. 335 above, and comp. 8. 552  
 (note). Here there seems to be a  
 further reference to the phrase "du-  
 cere sortem," as if to say that Acestes  
 was to draw a prize without the risk  
 of drawing.

535.] 'You shall have as your own  
 a present given to Anchises himself.'  
 But the sense may be, 'You shall  
 receive a present from Anchises him-  
 self,' the spirit of the dead consenting  
 to the transference of a gift which  
 had belonged to him. This of course  
 would greatly enhance the compli-  
 ment.

536.] 'Inpressum signis,' on which  
 figures have been impressed (appa-  
 rently chased). Comp. 10. 497, "In-  
 pressumque nefas."

537.] Cisseus, king of Thrace, was  
 father of Hecuba, called "Cisseis  
 regina" 10. 705. 'In munere' occurs  
 again 8. 273, "tantarum in munere  
 laudum," in the sense of 'by way of  
 a reward,' for which we should have  
 expected 'in munus' or 'muneri.'  
 Comp. the Greek phrase ἐν χάριτι  
 ποιῆσαι τι (Lidd. and Scott χάρις).

538.] 'Ferre—dederat' 1. 319. 'De-  
 derat' rather than 'dedit' perhaps

Sic fatus cingit viridanti tempora lauro,  
 Et primum ante omnis victorem appellat Acesten. 540  
 Nec bonus Eurytion praelato invidit honori,  
 Quamvis solus avem caelo deiecit ab alto.  
 Proxumus ingreditur donis, qui vincula rupit,  
 Extremus, volucri qui fixit arundine malum.  
 At pater Aeneas, nondum certamine misso, 545  
 Custodem ad sese comitemque inpubis Iuli  
 Epytiden vocat, et fidam sic fatur ad aurem :  
 Vade age, et Ascanio, si iam puerile paratum  
 Agmen habet secum, cursusque instruxit equorum,  
 Ducat avo turmas, et sese ostendat in armis, 550

because the time which Aeneas assumes for the moment in speaking is that of Anchises' death, or that at which he heard from Anchises of the present, which was doubtless made before Aeneas was born. In v. 572 below 'dederat' is of course explained by the past "inventus est." It may be doubted whether the construction is 'monumentum et pignus sui amoris' or 'monumentum sui et pignus amoris.' The passages 3. 466, "manuum tibi quae monumenta mearum sint, puer, et longum Andromachæ testentur amorem;" 12. 945, "monumenta doloris," are perhaps in favour of the former.

540.] 'Appellat' perhaps refers to the declaration through the herald, v. 245.

541.] 'Bonus,' good-natured or kind. So "bonus Aeneas" v. 770, 11. 106. Here it expresses the good feeling which led Eurytion not to stickle for his right under the circumstances. 'Praelato invidit honori,' grudged the rank or prize set above his own.

542.] 'Quamvis' with indic. is not Ciceronian, but is found in poetry and the later prose. 'Deicere' of bringing down a bird 11. 580. Comp. G. 3. 422.

543.] 'Ingreditur donis,' 'enters on' or 'attains the prizes,' "in partem donorum venit." Comp. the use of 'ingredi' for to enter on an office, G. 1. 42 note, and the frequent metaphorical use of *εἰσβαίνειν* in Hom. with such words as *εὐκλείης*, *εὐπροσύνης*, *τέχνης* (Lidd. and S. *εἰσβαίνω*).

545.] The description of this spectacle—which seems suggested by the

surprises sometimes prepared for the people at the Roman shows—is an appropriate compliment to Augustus, who revived this very sport (Suet. Aug. 43), and a pleasing memento to the great Romans, whose sons had exhibited themselves as the young Trojans, their progenitors, are made to do. 'Pater:' v. 130. Here there is of course a further reference to Aeneas' relation to Ascanius. 'Certamine misso:' v. 286. Aeneas gives his directions before the shooting-match is over, that the procession may come on at once, and the surprise be complete, the spectators not having had time to think of separating.

546.] 'Comes' of senior attendants 11. 33, of 'aequales' 10. 703.

547.] 'Ad aurem' as in Cic. Fin. 2. 21, "eam tantum ad aurem admoneant...ut caveret." 'In aurem' is more usual.

548.] If he has got it ready—implying that he had been told before by his father to do so.

549.] 'Instruere,' the usual word for drawing up an army. 'Cursus equorum' then will practically = 'equitatum.' "Cursus equestris ducebat" of Ascanius below v. 687.

550.] 'Ducat' = "ut ducat," the subjunctive depending on 'dico' in the next line. 'Turma,' the proper word for a troop of cavalry. With 'ducat turmas' comp. Suet. Tib. 6, "Troianis Circensibus ductor turmae puerorum maiorum." 'Avo,' in honour of his grandfather. So v. 603, "Hac celebrata tenuis sancto certamina patri."

Dic, ait. Ipse omnem longo decedere circo  
 Infusum populum, et campos iubet esse patentis.  
 Incedunt pueri, pariterque ante ora parentum  
 Frenatis lucent in equis, quos omnis euntis  
 Trinacriae mirata fremit Troiaequae iuventus. 555  
 Omnibus in morem tonsa coma pressa corona;  
 Cornea bina ferunt praefixa hastilia ferro;  
 Pars levis humero pharetras; it pectore summo  
 Flexilis obtorti per collum circulus auri.  
 Tres equitum numero turmae, ternique vagantur 560  
 Ductores; pueri bis seni quemque secuti  
 Agmine partito fulgent paribusque magistris.  
 Una acies iuvenum, ducit quam parvus ovantem  
 Nomen avi referens Priamus, tua clara, Polite,

551.] 'Ait' after 'fatur' as "inquit" after 'fatur' 11. 42. 'Circo' above v. 239. 'Longo' the circus, in spite of its name, was not circular but oblong, like those at Rome (Dict. A. 'Circus'). The crowd had been pressing about the arena during the last two games, the boxing and the archery, which would not require a large field.

553.] 'Infusum populum,' the people who had flooded in.

553.] 'Incedunt' of horsemen 4. 141. The procession forms the first part of this exhibition. 'Pariter' expresses the general uniformity and symmetry of their appearance and movements, the details of which are afterwards developed vv. 556 foll.

554.] 'In equis' v. 578., 7. 285., 11. 190. 'Euntis' after 'mirata,' as Henry has seen, not, as Forb. thinks, following Serv., after 'fremit.'

556.] Their hair was confined by the garland: i.e. they wore a garland just below their helmets. That a helmet was part of their equipment is clear from v. 673 below. A garland was sometimes worn above the helmet: see 7. 751. 'Tonsae,' close-cut: "tonsae foliis evinctus olivae" v. 774 below. 'In morem,' 'according to rule,' implying that all observed the fashion, established as it was then for the first time.

557.] Spears of cornel wood 9. 696., 12. 207: comp. 8. 22, 23. Two spears as in 1. 813. Baebius Macer, according to Serv., said that Augustus gave

a helmet and two spears to each of the boys who performed in the 'Troia.'

558.] 'Levis' polished and shining.

559.] Virg. is describing the Roman Torques which was worn just below the neck, resting on the top of the breast.

560.] There may be an allusion to the three centuries of equites, Livy 1. 18. 'Numero' as in v. 62 above. 'Vagantur' of movement without a certain destination: comp. 8. 686, where, as here, it points to the expanse of the field, and so may be rendered 'expatiate.' 'Terni' = 'tres': the distributive is often used by Virg. for the cardinal number.

562.] 'Agmine partito,' the whole body being divided, as we have just seen, into three companies. 'Fulgent' like 'lucent' v. 554, of bright armour and general gay appearance. 'Paribusque magistris' seems merely to mean that each had its own captain, each being in fact co-ordinate with and so independent of the rest. With 'magistris' comp. the well-known office 'magister equitum.'

563.] 'Una' seems here virtually for 'prima,' the cardinal number for the ordinal. 'Ovantem' is used more or less strictly, indicating a quasi-triumphal procession, as in 6. 589.

564.] 'Referens,' reproducing: comp. 12. 348 "nomine avum referens": a passage which will illustrate the custom referred to, especially common in Greece, of giving the grandson the grandfather's name,

Progenies, auctura Italos; quam Thracius albis 565  
 Portat equus bicolor maculis, vestigia primi  
 Alba pedis frontemque ostentans arduus albam.  
 Alter Atys, genus unde Atiæ ducere Latini,  
 Parvus Atys, pueroque puer dilectus Iulo.  
 Extremus, formaque ante omnis pulcher, Iulus 570  
 Sidonio est invectus equo, quem candida Dido  
 Esse sui dederat monumentum et pignus amoris.  
 Cetera Trinacriis pubes senioris Aestæ  
 Fertur equis.  
 Excipiunt plausu pavidos, gaudentque tuentes 575  
 Dardanidae, veterumque agnoscunt ora parentum.  
 Postquam omnem laeti consessum oculosque suorum  
 Lustrare in equis, signum clamore paratis  
 Epytides longe dedit insonnitque flagello.

and the language in which it is expressed. For *Polites* see 2. 526, where he is said to have been killed by *Pyrrhus*. But *Cato* in his *Origines* seems to have represented *Polites* as landing in Italy and founding a city of his own, *Politorium*, independently of *Aeneas*. To this latter part of the story *Virg.* may allude in the next line.

565.] 'Auctura' perhaps includes the notion of bringing honour to the Italian nations as well as that of swelling their numbers. *Thrace* abounded in horses (comp. the horses of *Rhesus*), and is called *ἵπποτροφός* by *Hes.* Works 507. It is not clear whether the 'maculae' here refer generally to what is afterwards expressed in detail, the white pasterns and white star on the forehead, or to other spots on other parts of the body. If the parallel just cited from *A. 1* could be pressed, it would support the latter view.

566.] 'Vestigia' poetically for the feet themselves, as in *Catull.* 62 (64). 162, "Candida permulcens liquidis vestigia lymphis." 'Primi' not the fore feet: but the fore part or pastern of each leg.

568.] The introduction of *Atys* as the supposed founder of the *Atian* gens is a compliment to *Augustus*, whose mother was an *Atia*. The special attachment of *Iulus* to him is another stroke of compliment, as if the future union of the two houses were prefigured even then. *Atys* is

not otherwise known as connected with *Troy*: but the name occurs in *Livy's* enumeration (1. 3) of the kings of *Alba*. 'Atii' may be either gen. as "Memmi" probably is v. 117, or nom. agreeing with 'Latini', like "Romane Cluenti" v. 123. The latter here is the simpler and more natural.

569.] 'Puerio puer' like "famulo famulalque" 3. 329, "pueri puer" 1. 634.

570.] *Virg.* uses 'ante omnis' with a positive, as here, with a comparative, as 1. 347, and with a superlative, as 7. 55.

572.] v. 538. note.

574.] 'Fertur equis,' simply, rides: not as in 1. 476, *G. 1.* 514, where the passive is emphatic, expressing a negation of action.

575.] 'Excipiunt,' welcome them on their entry. *Virg.* goes back to v. 555, the intermediate lines simply describing their appearance as they were seen to enter, not any thing that they did after entering. 'Gaudere' with participle as 12. 7, 82.

576.] 'Veterum' may either mean simply elder, as contrasted with the youth of the boys, or it may show that 'parentum' is not to be restricted to parents, but includes remoter ancestry. Thus the young *Priam* may have reminded the spectators of his grandfather.

577.] Comp. v. 340.

578.] "Lustrare, in equis" 11. 190.

579.] *Epytides*, the loud-voiced herald (see on v. 547), gives a signal



Olli discurrere pares, atque agmina terni	580
Diductis solvere choris, rursusque vocati	
Convertere vias infestaque tela tulere.	
Inde alios ineunt cursus aliosque recursus	
Adversi spatiis, alternosque orbibus orbis	
Impediunt, pugnaeque cient simulacra sub armis ;	585
Et nunc terga fuga nudant, nunc spicula vertunt	
Infensi, facta pariter nunc pace feruntur.	
Ut quondam Creta fertur Labyrinthus in alta	
Parietibus textum caecis iter, ancipitemque	
Mille viis habuisse dolum, qua signa sequendi	590

shout which can be heard at a distance, and cracks his whip. 'Inscornare,' here used with the abl., is used with acc. 7. 461. So we say indifferently 'sounds his horn' or 'sounds with his horn.'

580.] The three 'turmae' severally divide into two parts, 'chori,' of six horsemen each, one part retiring (say) to the right, another to the left, after which the three right 'chori' and the three left turn about and severally charge each other. 'Discurrere pares,' is explained by the following clause, and = "discurrerunt quidem, sed ita ut pares fierent." 'Terni,' being distributed into three: they separate, keeping their original distinction into three, so that there are not simply two companies, right and left, but three pairs of companies. One difficulty remains: when the three companies are divided into pairs, there are still only three leaders. This may not be fatal to the interpretation; but it can only be met by charging Virg. with an oversight.

581.] 'Choris' seems to mean the divisions of the 'turmae' produced by breaking them up into two each. 'Vocati,' summoned by the word of command.

582.] 'Convertere vias,' wheeled about after having retired right and left. "Convertunt clamore fugam" 12. 252. 'Infesta tela tulere,' held their weapons in readiness to strike. "Illum infesto volnere Pyrrhus insequitur" 2. 529.

583.] The description becomes more indefinite at this point, the movements described being not such as the eye could easily trace, as is

shown by the simile of the Labyrinth v. 588. 'Meeting each other in the lists' ('adversi spatiis') 'they charge and return now this way, now that, and weave circles alternately with circles' ('alternos — Impediunt'). That is, the troops meet and then pass through each other, afterwards severally turning and meeting again, thus forming circles that cut each other. The words 'orbibus orbis Impediunt' recur in a different sense 8. 448. 'Pugnae cient simulacra,' from Lucr. 2. 41, 324, "belli simulacra cientes." 'Sub armis' v. 440 above.

585, 587.] Sometimes they fly, sometimes they turn on their pursuers, sometimes they (all the six 'chori' or three 'turmae') ride in the same direction. 'Fuga' = 'fugientes' or 'fugiendo,' as constantly in Virg., e.g. 1. 317., 4. 155. 'Spicula vertunt,' turn against the pursuers.

588.] 'Alta,' rising from the sea. "Contra elata mari respondet Gnosia tellus" 6. 23. There may be a reference too to Ida and the other mountains of Crete.

589.] 'Parietibus textum caecis iter,' a way constructed with blind walls, walls without door or window, which might give the traveller a glimpse of his bearings. 'Dolum mille viis ancipitem,' a maze delusive with a thousand pathways. 'Qua signa,' &c., 'where a maze without solution and without return would baffle the signs of following:' i.e. no tracks for identifying the way would be of any avail. 'Qua' after 'mille viis,' as after "pluris vias et caeca spiramenta" G. 1. 90. 'Inreameabilis' occurs again 6. 425 of the Styx, which once crossed cannot be recrossed,

Falleret indeprensus et inremediabilis error ;  
 Haud alio Teucrum nati vestigia cursu  
 Impediunt, texuntque fugas et proelia ludo,  
 Delphinum similes, qui per maria humida nando  
 Carpathium Libycumque secant [luduntque per undas].  
 Hunc morem cursus atque haec certamina primus 596  
 Ascanius, Longam muris cum cingeret Albam,  
 Rettulit et priscos docuit celebrare Latinos,  
 Quo puer ipse modo, secum quo Troia pubes ;  
 Albani docuere suos ; hinc maxuma porro 600  
 Accepit Roma, et patrium servavit honorem ;  
 Troiaque nunc pueri, Troianum dicitur agmen.  
 Hac celebrata tenus sancto certamina patri.  
 Hic primum Fortuna fidem mutata novavit.

δύσπνοτος, ἀδιάντος. The words are imitated from Catullus 62 (64), 114, 115, "Ne Labyrinthis e flexibus egredientem Tecti frustraretur inobservabilis error."

592.] 'Vestigia impediunt,' interweave their steps.

593.] 'Texuntque fugas et proelia ludo,' make complicated evolutions in sham flights and sham fights. 'Texunt' is the important word, which, taken in connexion with 'haud alio cursu,' brings out the comparison with the labyrinth. 'Ludo' = "per ludum," "ludendo," *asin* v. 674 below. 'A gamesome tangle of flying and fighting.'

594.] 'Delphinum similes,' apparently a solitary example of the use of 'similis' with a gen. in Virg. 'Maria humida' like "humida stagna" 12. 476.

595.] 'Carpathium Libycumque' : the dolphins pass to and fro between the two seas. Virg. doubtless intended to express the extraordinary swiftness and agility of the dolphin tribe. 'Luduntque per undas' is wanting in some important MSS.

596.] With 'hunc morem cursus,' comp. 3. 408, "Hunc socii morem sacrorum, hunc ipse teneto." 'Primus' means that Ascanius introduced the game into Italy.

597.] Comp. 1. 271. "Cingere muris oppida" E. 4. 32. Here it merely means to build a city with a wall round it, like 'munit' 1. l. c.

598.] 'Rettulit,' revived, repeated: comp. Claudian, *Laud. Stil.* 1. 828, "Neglectum Salicis per tot iam

saecula morem Rettulit." 'Latinos,' 'Albani,' 'Roma' : Virg. is alluding to the tradition of which we find several other indications in the Aeneid, that the kingdom of Latium, founded by Aeneas, was succeeded by a line of kings ruling in Alba ('Albani reges') who were again succeeded by the kings of Rome. Comp. 'Sit Latium, sint Albani per saecula reges, sit Romana potens Italia virtute propago' 12. 826, and comp. 1. 263 foll. 'Priscos,' primitive, as distinguished from the later Latins of Roman history. The 'Latini' would be those who had become citizens of Alba.

599.] He taught them to celebrate it as he had celebrated it when a boy: i. e. he taught them the routine of which we have just been hearing.

600.] 'Porro,' next in order.

601.] 'Honorem' generally, an observance: comp. 8. 288, "Ex illo celebratus honos, laetique minores Servavere diem." 'Patrium,' ancestral.

602.] 'Pueri nunc (dicuntur) Troia, agmen dicitur Troianum.' 'Troia,' the name of the game ("Troiam ludit turma puerorum," Suet. *Caes.* 39), is here given to the players.

603.] 'Sancto,' deified; "sancte parens" above v. 80. 'Hac' separated from 'tenus' 6. 62.

604.] 'Fidem' with 'novavit.' 'Fidem novavit' is modelled on "mutare fidem," which occurs Plaut. *Mil.* 4. 1. 36 &c. The general reference is to the fickleness of Fortune.

Dum variis tumulo referunt sollemnia ludis, 605  
 Irim de caelo misit Saturnia Iuno  
 Iliacam ad classeni, ventosque adspirat eunti,  
 Multa movens, necdum antiquum saturata dolorem.  
 Illa, viam celerans per mille coloribus arcum,  
 Nulli visa cito decurrit tramite virgo. 610  
 Conspicit ingentem concursum, et litora lustrat,  
 Desertosque videt portus classemque relictam.  
 At procul in sola secretae Troades acta  
 Amisum Anchisen flebant, cunctaeque profundum  
 Pontum adspectabant flentes. Heu tot vada fessis 615  
 Et tantum superesse maris! vox omnibus una.  
 Urbem orant; taedet pelagi perferre laborem.  
 Ergo inter medias sese haud ignara nocendi  
 Coniicit, et faciemque deae vestemque reponit;

605.] 'Referunt' probably = 'pay the due rites,' though it might also express that these were the second funeral honours paid. "Tumulo sollemnia mitterent" 6. 380. 'Variis ludis' modal abl.

606.] Repeated 9. 2.

607.] 'Ventos adspirat eunti,' breathes winds behind her as she goes. The winds being supposed to speed her progress. So Hermes, *Odys.* 1. 98, flies *ἀπὸ πρυγῶν ἀρπύγεο*. Comp. "voca Zephyros" addressed by Jupiter to Mercury 4. 223.

608.] 'Movens,' i.e. pondering: "multa movens animo" 3. 34. 'Necdum antiquum,' &c., not sated in her old grief, with her old grief not yet sated. The acc. 'dolorem' is governed by the active notion in 'saturata,' as if it had been "quae dolorem nondum saturaverat."

609.] The rainbow marks her passage, though she is not seen herself. 'Mille coloribus' answers the purpose and occupies the position of an epithet, as if it had been "multicolore arcum." See *Madv.* § 298. b, where the defect of the Latin language as compared with the Greek, in the want of a definite article, is properly noted. 'Illa' followed quasi-pleonastically in the next line by 'virgo,' as by "puella" G. 4. 457.

613.] We need hardly suppose with Heyne that Virg. intended to preserve a trait of early Greek society, when women were not present at public

shows. Their absence here is sufficiently accounted for by the context. 'At procul': the coast was forsaken by those who had lined it to witness the ship-race, but in a distant part these women were sitting, 'secretae,' separated (8. 670 &c.) alike from the people in the circus and the place which the spectators had occupied on the shore. This 'acta' was doubtless a separate part of the beach, not the same as the 'litus.'

614.] This mourning for Anchises seems to have been a part of the funeral solemnities, not merely a spontaneous outburst of feeling: see v. 652.

615, 616.] They were weeping for Anchises, and in their weeping were gazing on the sea. 'Heu tot vada,' &c.: the acc. and inf. are employed to express their thought: comp. "Me miserum; te ista virtute . . . in tantas aerumnas propter me incidisse!" Cic. *Fam.* 14. 1. 'Tantum maris' like "tantum campi" G. 3. 345.

618.] 'Ergo,' finding the ground thus prepared for her. 'Haec ignara nocendi' is a translation of such Homeric expressions as *ἀλόφωτα εἰδώς* (*Od.* 4. 480).

619.] "Coniicit sese in latebras" 10. 657. In each case the word seems to imply a hasty movement, as in "conicere se in fugam," "in pedes," "in noctem," &c., adduced by Forc. The 'vestis' was probably the 'palla' with which the goddesses were represented: see on l. 404.

Fit Beroe, Tmarii coniunx longaeva Dorycli, 620  
 Cui genus et quondam nomen natique fuissent;  
 Ac sic Dardanidum mediam se matribus infert:  
 O miseræ, quas non manus, inquit, Achaica bello  
 Traxerit ad letum patriæ sub moenibus! o gens  
 Infelix, cui te exitio Fortuna reservat? 625  
 Septima post Troiæ excidium iam vertitur aestas,  
 Cum freta, cum terras omnis, tot inhospita saxa  
 Sideraque emensæ ferimur, dum per mare magnum  
 Italiam sequimur fugientem, et volvitur undis.  
 Hic Erycis fines fraterni, atque hospes Acestes: 630  
 Quis prohibet muros iacere et dare civibus urbem?

620.] Nothing more is known of this Beroe. 'Tmarus' was a mountain near Dodona in Epirus: so that we must suppose that Beroe left Troy with Helenus, married in Epirus, and (probably becoming a widow) accompanied Aeneas. The reading 'Ismarii' for 'Tmarii' is not well supported.

621.] 'Cui' probably refers to Beroe, not to Doryclus who is mentioned merely as part of his wife or widow's antecedents. 'Genus,' exactly as we say family, meaning ancestors of name: comp. Hor. l. Ep. 6. 37, "Et genus et formam regina Pecunia donat." 'Fuissent' the subj., as giving the reason why Iris chose the form of Beroe. In other words, it makes us think of Beroe as Iris thought of her.

622.] 'Sic,' in that form. Comp. 7. 668, "Indutus capiti, sic regia tecta subibat." 'Dardanidum matribus,' not those who had given birth to Trojans, but the matrons of the Trojan nation. So "Troianis matribus" below v. 798.

623.] Comp. Aeneas' words in prospect of drowning l. 94 foll., and Andromache's, 3. 321 foll. She tells them they were unhappy in having survived the sack of the town, the occasion on which they would have been dragged to death. 'Manus,' hand, not hand, like "manus Troiana," 11. 597.

624.] 'Traxerit' seems to allude to the dragging of women by the hair of the head, which the ancient poets so often mention as one of the features of a siege: comp. 2. 408. 'Patriæ,' the Troad and Troy being identified,

as in 3. 525.

625.] With this and the next line comp. 1. 755, 756. 'Summer is becoming winter.' Comp. "vertitur cælum" 2. 250. With 'septima aestas vertitur cum' comp. Cic. Fam. 15. 14, "Multi anni sunt cum ille in aere meo est," 'cum' being 'during which time.'

627.] 'Freta,' 'terras' cognate acc. after 'ferimur': 'borne over sea and land.' So l. 524 "ventis maria omnia vecti." 'Saxa' and 'sidera' with 'emensæ.' 'Saxa' are the rocks, which aggravated the difficulties of navigation. 'Inhospita' 4. 41, like ἀξενος or ἀνόξενος in Greek, as affording no anchorage, referring probably to 'saxa' alone, not to 'sidera.'

628.] 'Emensæ' as applied to 'sidera' may have a farther reference to observing the stars, like "remetior astra" v. 23, the matrons being said to do what their pilot had to do for them. Comp. Soph. Oed. T. 795, ἀστροὺς τὸ λοιπὸν ἐκμετρούμενος χόνα. 'Sidera' seems to combine the notions of the stars as the chart for sailing and as the harbingers of weather.

629.] Comp. 3. 496, 6. 61. 'Volvitur undis,' rolled by the waves, as the waves themselves are said to be rolled by the winds l. 86, 3. 196.

630.] Above v. 24, l. 570. 'Fraterni' nom. plur.

631.] 'Iacere muros' like "iacere fundamenta." 'Dare civibus urbem' there was a nation, but a city to inhabit was wanting.

O patria et rapti nequiquam ex hoste Penates,  
 Nullane iam Troiae dicentur moenia? nusquam  
 Hectoreos amnis, Xanthum et Simoenta, videbo?  
 Quin agite et mecum infaustas exurite puppis. 635  
 Nam mihi Cassandrae per somnum vatis imago  
 Ardentis dare visa faces: Hic quaerite Troiam;  
 Hic domus est, inquit, vobis. Iam tempus agi res,  
 Nec tantis mora prodigiis. En quattuor arae  
 Neptuno; deus ipse faces animumque ministrat. 640  
 Haec memorans prima infensum vi corripit ignem,  
 Sublataque procul dextra connixa coruscat,  
 Et iacit. Arrectae mentes stupefactaque corda  
 Iliadum. Hic una e multis, quae maxuma natu,  
 Pyrgo, tot Priami natorum regia nutrix: 645  
 Non Beroe vobis, non haec Rhoeteia, matres,  
 Est Dorycli coniunx; divini signa decoris  
 Ardentisque notate oculos; qui spiritus illi,  
 Qui voltus, vocisque sonus, vel gressus eunti.  
 Ipsa egomet dudum Beroen digressa reliqui 650  
 Aegram, indignantem, tali quod sola careret  
 Munere, nec meritos Anchisae inferret honores.  
 Haec effata.

632.] 'Rapti ex hoste Penates' 1. 378. 'Nequiquam,' because they seemed destined never to find a home.

633.] 'Is there no longer ('iam') any hope that the walls of Troy will be named again?'

634.] 'Hectoreos' more tender than "Troians" would have been.

636.] "Per somnum" 3. 633, as I was sleeping.

639.] 'Prodigies so great admit of no delay: they must be followed at once by action.' 'Quattuor arae': altars may have been raised to Neptune to offer sacrifice for a prosperous voyage: the number four may be accounted for by supposing that each of the ship-captains offered one.

640.] 'It is the god himself, no less, who ministers to us torches and the spirit to use them.' Comp. 1. 150, "furor arma ministrat."

643.] 'Sublata procul' swung far back. 'Connixa,' striving with all her might.

645.] 'Regia' attached to the royal household. Comp. "regia puppis" 2. 258.

646.] 'It is not Beroe you have to do with.' 'Rhoeteia' = "Troiana." "Rhoeteo litore" 6. 505.

647.] 'Signs of divine beauty' seems here to be put for beauty, which is a sign of divinity.

648.] 'Spiritus' refers to the fire which she threw into her tone and manner. "L. Caecilium nonne omni ratione placavi? quem hominem! quæ ira! quo spiritu!" Cic. ad Q. Fr. 1. 2.

649.] The goddess is recognized by her look, voice, and movement: comp. 1. 327, 405.

651.] 'Munere' a service: so of the service paid by Orpheus to the memory of Eurydice G. 4. 520. 'Careret' = 'was away from,' 'was excluded from.'

652.] 'Inferre' of bringing offerings 3. 66. "Inferimus tepido spumantia cymbia lacte."

At matres primo ancipites, oculisque malignis  
 Ambiguae spectare rates miserum inter amorem 655  
 Praesentis terrae fatisque vocantia regna :  
 Cum dea se paribus per caelum sustulit alis  
 Ingentemque fuga secuit sub nubibus arcum.  
 Tum vero attonitae monstris actaeque furore  
 Conclamant, rapiuntque focis penetralibus ignem ; 660  
 Pars spoliant aras, frondem ac virgulta facesque  
 Coniciunt. Furit inmissis Volcanus habenis  
 Transtra per et remos et pictas abiete puppis.  
 Nuntius Anchisae ad tumulum cuneosque theatri  
 Incensas perfert navis Eumelus, et ipsi 665  
 Respiciunt atram in nimbo volitare favillam.  
 Primus et Ascanius, cursus ut laetus equestris  
 Ducebat, sic acer equo turbata petivit  
 Castra, nec exanimis possunt retinere magistri.

654.] 'Malignis' is perhaps better represented by 'malignant' than by any other word. They were unfriendly to the ships, though at first they were doubtful about treating them as enemies.

655.] 'Ambiguae' active, = "ambiguous," a sense found in Tac., where it is constructed with a gen., as in "ambiguus imperandi" Ann. 1. 7. 'Spectare' historical infinitive.

656.] 'Fatis vocantia regna.' The kingdoms inviting them according to fate: a variation for saying that fate invited them to their kingdoms.

657.] 'Paribus alis,' even, well-balanced wings, as 4. 252.

658.] 'Secuit arcum,' cut out or traced the line of a bow.

659.] 'Tum vero' marks the production of the full effect: comp. 9. 73 foll. 'Monstra,' of a prodigy, as often.

660.] 'Focis penetralibus,' the hearths in the 'penetralia' of adjoining houses. Some brought embers and brands from the hearths, others boughs from the altars, to hurl at the ships.

661.] 'Frondem' may include the boughs that wreathed the altars (2. 240, 3. 25), as well as firewood.

662.] 'Iumittere habenas,' to let the reins loose, is often used metaphorically: see 6. 1, G. 2. 364.

663.] 'Per' after its case as G. 3. 276, "Saxa per et scopulos." 'Abiete,' abl. of material: but a prose writer would probably have said 'picta abiete puppis' for 'pictas abiete.' 'Pictas' may refer, either to the colour of the whole ship (comp. the Homeric *μυλωνάριον*) or to the figures of the gods on the stern.

664.] 'Tumulus,' the sepulchral mound of Anchises, as in v. 76. 'Cuneos' as the shape of the theatre was a semicircle, passages drawn at regular intervals from the circumference to the diameter, would divide the seats into a series of wedge-like parts, narrow below, broad at the top.

665.] 'Perferre' of carrying news 11. 825. Eumelus is not known elsewhere.

666.] 'Nimbo,' the cloud of smoke. 'Respiciere' with inf. seems unusual.

667.] 'Ut—sic,' he rode up just as he was. With 'ut' so used comp. v. 388 above, with 'sic' v. 622.

668.] 'Equo' may go either with 'acer' ("acer equis" G. 3. 8), or with 'petivit,' like "equo praevertere ventos" 12. 345.

669.] 'Castra' may refer either to the ships or to the settlements of the Trojans near them. Comp. its metaphorical use 3. 519. 'Magistri' = "custodes." 'Exanimis,' breathless with pursuing him.

Quis furor iste novus? quo nunc, quo tenditis, inquit, 670  
 Heu miseræ cives? non hostem inimicaque castra  
 Argivom, vestras spes uritis. En, ego vester  
 Ascanius!—galeam ante pedes proiecit inanem,  
 Qua ludo indatus belli simulacra ciebat.  
 Adcelerat simul Aeneas, simul agmina Teucrum. 675  
 Ast illae diversa metu per litora passim  
 Diffugiunt, silvasque et sicubi concava furtim  
 Saxa petunt; piget incepti lucisque, suosque  
 Mutatae agnoscunt, excussaue pectore Iuno est.  
 Sed non idcirco flammæ atque incendia viris 680  
 Indomitas posuere; udo sub robore vivit  
 Stuppa vomens tardum fumum, lentusque carinas  
 Est vapor et toto descendit corpore pestis,  
 Nec vires heroum infusaue flumina prosunt.  
 Tum pius Aeneas humeris abscindere vestem, 685  
 Auxilioque vocare deos, et tendere palmas:

670.] 'Iste,' as often, = 'that of yours.'

671.] 'Cives' reminds them at once of their relation to him and of the city the hope of which they are destroying. Ascanius supposes that they must fancy in their frenzy that they are burning a Greek camp or fleet, as Agave fancied that she was tearing a calf in pieces when she was dismembering her son. But their delusion was of a different kind, as the context shows.

672.] 'En, ego' 7. 452. He supposes that they do not recognize him, and takes off his helmet accordingly.

673.] 'Inanem galeam,' his empty helmet, as in G. 1. 496.

674.] 'Ludo' v. 593. 'Belli simulacra ciebat' v. 585 note.

675.] 'Simul—simul' 1. 513.

676.] 'Diversa per litora' = "huc illuc per litora."

677.] The construction seems to be 'furtim petunt saxa, sicubi sunt saxa concava.' Comp. 1. 157, "quæ proxima litora, cursu contendunt petere."

678.] 'Piget lucis' probably means that they hate the light rather than that they hate life, though perhaps the two are not to be sharply separated.

679.] 'Suos agnoscunt,' they re-

cognize their friends in their true character: they see that Aeneas and those who were for continuing the voyage had their true interests at heart. 'Excussaue pectore Iuno est,' the influence of Juno was shaken off from their mind: comp. 6. 79 (of the prophetess), "magnum si pectore possit excussisse deum."

681.] The timber is moistened, but the tow which was between the planks keeps smouldering. Tow seems to have been used to close up the interstices.

683.] 'Est' 4. 66. 'Vapor' of heat is very common in Lucretius. Here we are meant to think of heat and smoke both, as distinguished from bright flame. 'Toto,' &c.: the plague ('pestis' as in v. 698, 9. 546, here accommodated to 'corpore') sinks into the vitals and pervades the whole frame of the vessels.

684.] 'Heroum,' Aeneas and his friends, who would be stronger than ordinary men. 'Vires heroum infusaue flumina' form a sort of hendiadys, as the strength of these heroes would chiefly be shown in flinging large quantities of water. 'Flumina,' 'floods of water.'

686.] 'Auxilio vocare' seems = "vocare in auxilium." "Auxilio subire," "venire," &c. occur several times in

Iuppiter omnipotens, si nondum exosus ad unum  
Troianos, si quid pietas antiqua labores  
Respicit humanos, da flammam evadere classi  
Nunc, Pater, et tenuis Teucrum res eripe leto. 690  
Vel tu, quod superest, infesto fulmine morti,  
Si mereor, demitte, tuaque hic obrue dextra.  
Vix haec ediderat, cum effusis imbris atrā  
Tempestas sine more furit, tonitruque tremescunt  
Ardua terrarum et campi; ruit aethere toto 695  
Turbidus imber aqua densisque nigerrimus austris;  
Implenturque super puppes; semiusta madescent  
Robora; restinctus donec vapor omnis, et omnes,  
Quattuor amissis, servatae a peste carinae.  
At pater Aeneas, casu concussus acerbo 700  
Nunc huc ingentis, nunc illuc pectore curas  
Mutabat versans, Siculisne resideret arvis,

Virg., so that he may have intended a sort of condensed expression for "vocare ut auxilio sint."

687.] 'Exosus' = "exosus es;" the verb *subst.* is often omitted in relative sentences in Virg. 'Ad unum,' to the last man: see Dict.

688.] 'Pietas' as 2. 536, 4. 383 ("si quid pia numina possunt") used of the tenderness felt by the gods to men. 'Antiqua' is an appeal to what Jupiter has been to him and others in times past. So exactly Psalm lxxix. 48, "Lord, where are thy old loving-kindnesses which thou swarest unto David in thy truth?" τὰ ἀρχαία LXX.

689.] The construction is 'da classi, evadere flammam.'

690.] 'Tenuis res,' the slender or fragile fortunes. 'Leto' is used because the destruction of their fortunes involves the destruction of their persons. So Livy, 22. 53 "si sciens fallo, tum me, Iuppiter O. M., domum familiam remque meam pessumo leto afflicta."

691.] 'Quod superest' may be either taken parenthetically (= 'which is the only thing left for thee to inflict') or as accus. after 'demitte' (= 'what is left of the Trojan fortunes'). 'Tu' giving emphasis to the second request, as in 6. 365, "Aut tu mihi terram Inice, namque potes."

692.] If the first explanation of

'quod superest' be adopted, 'me' must be supplied as accus. to 'demitte.' 'Demittere morti, leto' for "ad mortem, letum" is common in Virg.

693.] 'Edere' of speaking v. 739 below: with 'ore' 7. 194. 'Effusis imbris' G. 2. 352, 4. 312.

694.] 'Sine more' 7. 377, 8. 635. It seems as nearly as possible = "sine lege," 'mos' being a custom which may operate as a restraining rule. Comp. the use of the word in 6. 852, 7. 204, 8. 316, and see on G. 4. 5.

695.] "Turbidus imber" 12. 686. 'Turbidus aqua,' turbid with a flood of water: a prose writer would probably have said "turbida aqua." Comp. "turbidus caeno" 6. 296. 'Densis austris' like "aquilo densus" G. 3. 196, perhaps with a further reference to the thickness of the clouds and the driving force of the shower. Comp. G. 1. 333, "ingemmant austri et densissimus imber." "Nigerrimus auster" G. 3. 279.

697.] 'Super' = "desuper."

698.] 'Vapor' v. 683 note.

699.] 'Peste' v. 683 note.

700.] 'Concussus' of a shock to the mind 6. 475, "casu concussus iniquo."

702.] 'Mutabat curas' was shifting his cares as if a burden. 'Versans' = turning in his mind, doubting; so 10. 236, "secum versat quos ducere possit."



Oblitus fatorum, Italasne capesseret oras.  
 Tum senior Nautes, unum Tritonia Pallas  
 Quem docuit multaque insignem reddidit arte— 705  
 (—Haec responsa dabat, vel quae portenderet ira  
 Magna deum, vel quae fatorum posceret ordo—)  
 Isque his Aenean solatus vocibus inquit:  
 Nate dea, quo fata trahunt retrahuntque, sequamur;  
 Quidquid erit, superanda omnis fortuna ferendo est. 710  
 Est tibi Dardanius divinae stirpis Aestes:  
 Hunc cape consilii socium et coniunge volentem;  
 Huic trade, amissis superant qui navibus, et quos  
 Pertaesum magni incepti rerumque tuarum est;  
 Longae vosque senes ac fessas aequore matres, 715  
 Et quidquid tecum invalidum metuensque pericli est,  
 Delige, et his habeant terris sine moenia fessi;

703.] 'Fatorum' may either = 'oracles' or 'the decrees of fate.' 'Capesseret,' try to gain: so 4. 346, 'Italiam capessere.'

704.] This Nautes was said to have been the priest of Pallas and to have carried the Palladium away from Troy into Italy, whence it passed to his descendants, the family of the Nautii at Rome. 'Unum,' i.e. singled out from all others: comp. "terris magis omnibus unam" 1. 15.

703, 707.] These two lines are parenthetical. These answers he used to give: either such as were foreshown him by the anger of the gods, or such as were demanded by the order of destiny. The answers are said 'portendi' ('to be indicated or foreshown'), though it is usually not responses but events which are so spoken of. Livy, 30. 32, "quibus quondam auspiciis patres eorum ad Aegatis pugnaverint insulas, ea illis exeuntibus in aciem portendisse deos," uses 'portendere' in a way somewhat similar. 'Ira'—'fatorum ordo': Virg. divides future events into two classes: those which were fixed and decreed by the fates, and those which were brought about by the intervention of offended deities. 'Ordo' of the fates 3. 376. 'Poscere' of the fates 4. 614, 7. 272, 8. 12, 477.

708.] 'Solatus,' the perf. part. for the pres. as in G. 1. 293, "longum cantu solata laborem . . . percurrit

pectine telas." 'Inquit' probably with 'his vocibus,' like "talibus inquit" 10. 860. Döderlein (Syn. 3. 160) remarks that Livy is the only prose writer who uses the word, and that only in the early and, so to say, poetical part of his history.

709.] 'Trahunt retrahuntque,' draw us forward towards Italy or backward from it; to follow the will of fate in the latter case would be to leave behind in Sicily those who had proved themselves unfit to prosecute the enterprise to its close. Comp. with the line generally 12. 677, "Quo deus et quo dura vocat Fortuna, sequamur."

710.] The sentiment is general: 'every contingency, is to be surmounted not by resistance but by submission.'

711.] 'Aestes, like you, is a Trojan, and, like you, of divine lineage.' Comp. v. 38 above, where both sides of his descent are given.

712.] 'Volentem': Nautes guarantees Aestes' readiness to act.

713.] 'Superant' = "supersunt." The meaning is, those whom the loss of the ships has rendered superfluous, i.e. the crews of the four burnt vessels.

714.] 'Those who have begun to tire of the vastness of the enterprise, and of following your fortunes.'

716.] The neuter is used, perhaps rather slightly, as in 1. 601.

Urbem appellabunt permissis nomine Acestam.  
 Talibus incensus dictis senioris amici,  
 Tum vero in curas animo diducitur omnis. 720  
 Et Nox atra polum bigis subvecta tenebat:  
 Visa dehinc caelo facies delapsa parentis  
 Anchisae subito talis effundere voces:  
 Nate, mihi vita quondam, dum vita manebat,  
 Care magis, nate, Iliacis exercite fati, 725  
 Inperio Iovis huc venio, qui classibus ignem  
 Depulit, et caelo tandem miseratus ab alto est.  
 Consiliis pare, quae nunc pulcherrima Nautes  
 Dat senior; lectos iuvenes, fortissima corda,  
 Defer in Italiam; gens dura atque aspera cultu 730  
 Debellanda tibi Latio est. Ditis tamen ante

718.] 'Permisso,' but permitted by Aeneas as a compliment to Acestes. Thus the line will be equivalent to "Permitte ut appellent urbem Acestam." The city is the same as Segesta or Egesta, the name of Acestes being otherwise given as Egestus: see on v. 33 above.

719.] 'Tum vero' is sometimes found after a participial clause, as Sall. Cat. 61, "Confecto proelio, tum vero cerneret." Livy 2. 29 "quo repulso, tum vero" &c. 'Incensus' is used of other excitements than those of anger and love, 4. 360.

720.] With the image comp. 4. 285. The cares are here represented as the parts into which Aeneas' being is torn.

721.] This line is connected with the following: Night was coming on, when the form appeared. 'Subvecta,' borne upwards (from underneath): the notion being that night rose up from the Ocean as the heaven revolved. Comp. 3. 512, "Necdum orbem medium Nox horis acta subibat." 'Bigis': Tertullian, De Spectaculis, observes that Sol was represented as driving four horses, Luna only two: not that Virg. always uses 'bigae' in its strict sense.

722.] 'Facies' = "species" or "image," as in 2. 622. 'Caelo delapsa' is inconsistent with the sixth book, where Anchises is represented as in Elysium, not in heaven. His shade in Elysium, it should also be remarked, is spoken of as unconscious of the effect produced by these

visions: see 6. 687 foll.

723.] 'Subito' not with 'delapsa' but with 'effundere.'

724.] From Catullus, 62 (64) 215, "Nate, mihi longa iucundior unice vita."

725.] 3. 182.

726.] From Il. 2. 26, Διὸς δὲ τοῦ ἀγγελοῦ εἰμι, ὅς σε, ἀνέσθεν ἰών, μέγα κῆδερα ἦδ' ἀλκαίρει. 'Classibus,' dat.: comp. E. 7. 47 note. "Ratibus quis depulit ignis?" 9. 78.

727.] 'Tandem,' in your need: the conflagration being already beyond human power. 'Caelo ab alto' is sufficiently explained by ἀνέσθεν ἰών, Il. 2. 26; but there may conceivably be a reference to the character of the aid, rain from heaven.

728.] 'Pulcherrima' seems to be transferred from the antecedent to the relative clause, for the sake of the metre or of poetical variety. "Dederat quae maxuma" 3. 546 is apparently similar, but there there is an emphasis on 'maxuma,' = 'which he gave as being the greatest.' 729.] 'Corda' in app. to 'iuvenes'; comp. "iuvenes, fortissima pectora" 2. 348.

730.] Comp. Numanus' description of his countrymen 9. 603 foll. 'Aspera cultu' rough in culture: a prose writer would have said "aspero cultu." Comp. "miseranda cultu" 3. 591.

731.] Helenus had told Aeneas that he would see the Sibyl at Cumae, and learn his destiny from her (3. 441 foll.), but had said nothing about going down to the shades.

Infernas accede domos, et Averno per alta  
Congressus pete, nate, meos. Non me impia namque  
Tartara habent tristesve umbrae, sed amoena piorum  
Concilia Elysiumque colo. Huc casta Sibylla 735  
Nigrarum multo pecudum te sanguine ducet.  
Tum genus omne tuum, et quae dentur moenia, disces.  
Iamque vale; torquet medios Nox humida cursus,  
Et me saevus equis Oriens adflavit anhelis.  
Dixerat, et tenuis fugit, ceu fumus, in auras. 740  
Aeneas, Quo deinde ruis? quo proripis? inquit,  
Quem fugis? aut quis te nostris complexibus arceat?  
Haec memorans cinerem et sopitos suscitât ignis,  
Pergameumque Larem et canae penetralia Vestae  
Farre pio et plena supplex veneratur acerra. 745  
Extemplo socios primumque arcessit Acesten,

732.] 'Averno per alta' seems to be used generally of the shades (7. 91), perhaps with a special reference not so much to the lake and valley of Avernus as to the whole of the region before they reach Elysium.

733.] For the position of 'namque' see on E. 1. 14.

735.] 'Concilia' here simply means a meeting, perhaps with an additional notion of a place of meeting. 6. 673 foll. will show that no formal assembly is intended. The hiatus is justified here by the pause. Comp. 1. 16, "Post habita coluisse Samo: hic illius arma."

736.] Comp. 6. 153, 243 foll. 'Sanguine' abl. instrum. 'Multo' implies that the sacrifice is to be large, as is the case 6. 243 foll.

737.] The first part of the promise is fulfilled at length 6. 756 foll.; the second is perhaps meant to be included in the general words of 6. 890 foll. 'Dentur moenia' 3. 85, 255 notes.

738.] 'Torquet' = "dlectit." Night is bending her course, now at its height.

739.] Comp. G. 1. 250 note. 'Saevus,' as excluding Anchises from the upper air, and breaking in on the intercourse of father and son. The belief in the exclusive connexion between ghosts and night is natural enough. An English reader need hardly be referred to the Ghost in Hamlet.

740.] Comp. G. 4. 499, 500.

741. 'Quo doinde,' 'whither are you hurrying now?' conveying a reproach for not remaining longer. 'Proripis' E. 3. 19, where the full reflexive form is used.

742.] "Quem fugis?" 6. 466, E. 2. 60. Comp. Aeneas' words 6. 698.

743.] Aeneas offers sacrifices after supernatural appearances 3. 176 foll., 8. 542 foll. The latter passage is closely parallel to this. The words 'cinerem et sopitos suscitât ignis' recur 8. 410 in a simile. They must be explained here from the next line, as Aeneas is in his own house, and so would only have household deities about him: otherwise we might have supposed that he revived the sacrificial fire, which had doubtless been burning for his father the day before.

744.] 'Pergameumque Larem' is probably the same as "Assaraci Larem" mentioned by Ascanius along with the Penates, and Vesta 9. 258, where "canae penetralia Vestae" is repeated. So perhaps 8. 543. 'Canae' points to the old religion, of which the worship of Vesta formed part, like "cana Fides et Vesta" 1. 292.

745.] "Farre pio" a pious offering of meal. Hor. 3 Od. 23. 20, where as here offerings to the Penates are spoken of. 'Plena,' full of incense. Comp. with the whole passage Hor. 1. c. 9, "Si ture placaris et horna Fruge Lares."

746.] Comp. 3. 58.

Et Iovis inperium et cari praecepta parentis  
 Edocet, et quae nunc animo sententia constet.  
 Haud mora consiliis, nec iussa recusat Acestes.  
 Transcribunt urbi matres, populumque volentem 750  
 Deponunt, animos nil magnae laudis egentis.  
 Ipsi transtra novant, flammisque ambesa reponunt  
 Robora navigiis, aptant remosque rudentisque,  
 Exigui numero, sed bello vivida virtus.  
 Interea Aeneas urbem designat aratro- 755  
 Sortiturque domos; hoc Ilium et haec loca Troiam  
 Esse iubet. Gaudet regno Troianus Acestes,  
 Indicitque forum et patribus dat iura vocatis.

748.] 'Nunc constet,' is now settled, pointing to previous indecision. "Quae nunc animo sententia surgat" 2. 191.

749.] 'Haud mora consiliis,' 'there is no delay in their resolutions,' they do not take long to debate.

750.] 'Transcribunt' is perhaps adapted by Virg. from 'adscribi,' the regular word for entering a colony already formed.

751.] 'Deponunt,' set down out of the ships. "Caesar deponit legiones, equitesque a navibus egressos iubet de languore reficere," Hirt. Bell. Alex. 1. 34. 'Animos' in app. with 'populum,' as "corda" with "iuvenes" v. 729. 'Egentis' expresses not the absence of the thing, but the sense of its absence—a change of meaning equally observable in our word 'want.' Thus the expression is exactly contrasted with "laudum cupido" v. 138 above, 6. 823.

752.] 'Ipsi' contrasts those who go with those who stay. 'They provide for the weaker sort, and then prepare vigorously for their own departure.' 'Transtra novant,' either make new benches or repair the old. Comp. "tectā novantem" 4. 260. 'Reponere' of repairing, i. e. setting up again in a new form. Comp. Tac. A. 1. 63, "ruptos vetustate pontis reponeret."

753.] 'Reponunt navigiis,' restore to the ships; so "ponere alicui," is used for 'to give a thing to a person.' 'Aptare' is used elsewhere of getting a ship into order, 4. 289. As applied to oars, it refers more particularly to shaping them (comp. 1. 552), as applied to ropes, to attaching them to the vessel (comp. 3. 472).

754.] 'Virtus' forms rather a bold apposition to 'exigui numero,' but there is a similar one in 11. 338, "Largus opum, et lingua mellior, sed frigida bello Dextera." "Vivida virtus" 11. 386. It matters little whether 'bello' be dative, 'ad bellum,' or abl.

755.] This method of marking out the site of a city with a plough was supposed to have been pursued in the foundation of the cities of Latium. See Varro de Lingua Latina 5. 143 and Dict. Ant. s. v. 'Pomoerium.' So when Aeneas first lands in Latium, "humili designat moenia fossa" 7. 187. Comp. the building of Carthage 1. 423 foll.

756.] With 'sortitur domos' comp. 3. 137, "Iura domosque dabam;" with the remainder, v. 633 above, 8. 349 foll. The name of the city was to be Acesta (v. 717), so that "esse Ilium" cannot mean 'to be called Ilium,' but must = 'to stand for or represent Ilium.' The rivers about Eggesta had the Trojan names of Scamander and Simois, Strabo 13, p. 608 C.

757.] 'Troianus' gives the reason of Acestes' joy at seeing the old names revived.

758.] The constitution of the state proceeds pari passu with the building of the town, as in 1. 428, 3. 137. 'Indicit forum' is apparently explained on the analogy of "forum agere," to hold a court, 'indicare' being used as in "indicare iustitium," &c. 'Iura dare,' to make laws, was part of the kingly office as conceived by Virg. See Livy 1. 8, "Rebus divinis rite perpetratis vocataque ad concilium multitudo, quae coalescere in populi

Tum vicina astris Erycino in vertice sedes  
Fundatur Veneri Idaliae, tumuloque sacerdos 760  
Ac lucus late sacer additur Anchiseo.

Iamque dies epulata novem gens omnis, et aris  
Factus honos: placidi straverunt aequora venti,  
Creber et adspirans rursus vocat Auster in altum.  
Exoritur procurva ingens per litora fletus; 765  
Complexi inter se noctemque diemque morantur.

Ipsae iam matres, ipsi, quibus aspera quondam  
Visa maris facies et non tolerabile nomen,  
Ire volunt, omnemque fugae perferre laborem.  
Quos bonus Aeneas dictis solatur amicis, 770  
Et consanguineo lacrimans commendat Acestae.

Tris Eryci vitulos et Tempestatibus agnam  
Caedere deinde iubet, solvique ex ordine funem.

unius corpus nulla re praeterquam legibus poterat, iura dedit," a passage exactly appropriate to the present. Not only the Roman kings, but Augustus also seems to have proceeded in this way with the Senate.

759.] The temple of Venus on Mount Eryx was famous. Tac. A. 4. 43 says that the Segestans sent an embassy to Rome, begging that the temple might be restored, "nota memorantes de origine eius et laeta Tiberio," doubtless its foundation by Aeneas. "Turrim . . . sub astra Eductam" 2. 460.

760.] 'Idaliae' seems an ordinary epithet, as Venus is not likely to have been specially worshipped on Mount Eryx as Idalia, though Venus Erycina was worshipped at Rome, Livy 22. 10.

761.] Anchises, as a hero, has a *temenos* or sacred plot of ground bestowed on him. Comp. 3. 302 foll., where we read of a similar honour to Hector. 'Anchiseo' suggests the Greek way of indicating a temple by a neuter adjective, τὸ Ἀγχισείον. 'Late' may be either taken with 'lucus' (= "lucus amplius et totus sacer") or with 'sacer,' 'known far and wide for sanctity.' The spondaic ending 'Anchiseo' is in the fashion of Greek poetry.

762.] We have already had the 'novemdiale' (see on v. 64): but Virg. may be thinking of the solemnities of which that formed the close, and perhaps also of the other 'novem-

diale,' which actually lasted nine days (Dict. A. s. v.), though it had nothing to do with a funeral.

763.] See E. 2. 26 note.

764.] Comp. 3. 70. With 'creber' comp. 3. 530, "Crebescunt optatae aurae."

766.] Comp. Livy 7. 42, "conplecti inter se lacrimantes milites coepisse." 'Noctemque diemque' is best taken as the ordinary acc. of the object, 'they prolong the night and the day by their embraces,' something like "fando surgentis demoror austros" 3. 481. The notion is partly that of making the time move slowly by crowding so much into it (comp. 1. 748 note), partly that of actually prolonging the time before sailing.

768.] The MSS. vary between 'nomen' and 'numen,' the former of which is the simpler.

769.] Comp. v. 619 above, 3. 160.

771.] 'Consanguineo,' his and their kinsmen, as being half Trojan. It shows the ground on which Aeneas commits them to Acestes' protection.

772.] Eryx is worshipped as a hero. "Immolabitur . . . agna Tempestatibus" Hor. Epod. 10. 24. Comp. above 3. 120.

773.] 'Caedere' followed by 'solvique' comp. 3. 61, E. 6. 85. 'Ex ordine' i. q. 'rite,' like 'ordine' above, v. 53, the reference here being to the previous sacrifices.

Ipse, caput tonsae foliis evinctus olivae,  
 Stans procul in prora pateram tenet, extaque salsos 775  
 Porricit in fluctus ac vina liquentia fundit.  
 Prosequitur surgens a puppi ventus euntis.  
 Certatim socii feriunt mare et aequora verrunt.

At Venus interea Neptunum exercita curis  
 Adloquitur, talisque effundit pectore questus : 780  
 Iunonis gravis ira nec exsaturabile pectus  
 Cogunt me, Neptune, preces descendere in omnis ;  
 Quam nec longa dies, pietas nec mitigat ulla,  
 Nec Iovis inperio fatisque infracta quiescit.  
 Non media de gente Phrygum exedissee nefandis 785  
 Urbem odiis satis est, nec poenam traxe per omnem :  
 Reliquias Troiae, cineres atque ossa peremptae  
 Insequitur. Causas tanti sciat illa furoris.  
 Ipse mihi nuper Libycis tu testis in undis  
 Quam molem subito excierit : maria omnia caelo 790  
 Miscuit, Aeoliis nequiquam freta procellis,  
 In regnis hoc ausa tuis.  
 Per scelus ecce etiam Troianis matribus actis

775.] Libations and sacrifices seem usually to have been made from the stern : comp. 3. 527. 'Procul' either of the distance from the shore, at which the offering is thrown into the sea, or of the position of Aeneas far from the rest of the crew, or of the height of the prow above the waves. Entrails would be placed in 'paterae' as well as wine (Dict. A. 'Patera').

777.] Repeated from 3. 130.

778.] Repeated from 3. 290.

780.] Comp. above v. 482., 4. 553.

781.] With the sense comp. above v. 608., 7. 298. 'Exsaturabilis' seems found nowhere else.

782.] Caesar, B. C. 1. 9, has "ad omnia se descendere paratum."

783.] 'Pietas', as Aeneas had endeavoured to propitiate Juno, 3. 547. It might however be extended to other acts of piety not affecting Juno, 6. 405.

784.] 'Iovis inperio' : Jupiter had declared himself favourable to Aeneas in Book 1, and had checked Juno afterwards by sending him away from Carthage. 'Infracta', agreeing with Juno understood.

785.] 'Media de gente' : Juno is not satisfied with having torn Troy as it were out of the heart of Phrygia. 'Exedissee' : Virg. was probably thinking of the taunt of Zeus to Hera, II. 4. 34 foll. :

ὦ μὲν βεβρώθους Πριάμον Πριάμοιο τε παῖδας.

786.] 'Traxe,' an abbreviated form, like "extincti" 4. 682, "vixit" 11. 118. So "abstraxe" Lucr. 3. 650. Its strangeness has led to many alterations in the MSS. Comp. 3. 315, "vitam extrema per omnia duco."

788.] 'Let her be well assured that she has reasons, for I know of none.'

790.] 'Quam molem,' what a mass of trouble : comp. 1. 134, "tantas audetis tollere moles," a passage generally similar to this.

793.] 'Per scelus' may be taken either with 'exussit,' in which case it would be 'wickedly' (as "per artem" = 'artfully'), or with 'actis' comp. such expressions as δὲ ὑβρεως μολούσαι, ἀγόμεναι, &c., and "Genus humana ruit per vitium et nefas" Hor. 1 Od. 3. 26.

Exussit foede puppis, et classe subegit  
 Amissa socios ignotae linquere terrae. 795  
 Quod superest, oro, liceat dare tuta per undas  
 Vela tibi, liceat Laurentem attingere Thybrim,  
 Si concessa peto, si dant ea moenia Parcae.  
 Tum Saturnius haec domitor maris edidit alti:  
 Fas omne est, Cytherea, meis te fidere regnis, 800  
 Unde genus ducis. Merui quoque; saepe furores  
 Compressi et rabiem tantam caelique marisque.  
 Nec minor in terris, Xanthum Simoentaque testor,  
 Aeneae mihi cura tui. Cum Troia Achilles  
 Exanimata sequens inpingeret agmina muris, 805  
 Milia multa daret leto, gementemque repleti  
 Amnes, nec reperire viam atque evolvere posset  
 In mare se Xanthus, Pelidae tunc ego forti  
 Congressum Aenean nec dis nec viribus aequis

794.] 'Subegit,' understand 'Aeneam.' 'Classe amissa' is of course exaggerated, though she qualifies the words in v. 798. There is the same spirit of exaggeration in her language, l. 251, where she talks of "navibus amissis," though she doubtless knew at the time that only one ship was really lost.

795.] 'Ignotae' is another touch of exaggeration, as elsewhere the Trojans speak of Sicily as familiar and friendly, above vv. 24, 28 foll., 630.

796.] 'Quod superest' seems best taken of the remaining ships and their crews, though it might = 'all that is now possible for us to obtain from you.' 'Dare vela tibi,' to entrust our sails to thee, i.e. Neptune: comp. "dare vela pelago" G. 2. 41.

798.] 'Ea moenia' has to be explained from the previous knowledge of Neptune, as no city has been mentioned. Comp. 3. 100, "quae sint ea moenia quaerunt," where the reference is scarcely more direct. With 'dant' comp. v. 737 above.

799.] The rhythm of this line is harsh: probably however we are meant to pause at 'haec,' separating 'Saturnius' from 'domitor.'

800.] "Fas omne" 3. 55. "Fas fidere" 2. 402.

801.] 'Merui' I deserved that you should trust me. Beside the general

ground for Venus' confidence, Neptune had given her further reason by his personal interference in Aeneas' behalf. 'Tantos' should be supplied to 'furores' from 'tantam' in the next line.

803.] 'Xanthum Simoentaque testor' is explained by what follows. The combat of Aeneas with Achilles (Il. 20. 158 foll.) happened before the μάχη παραποτάμιος of Il. 21, but both took place on the same occasion, the return of Achilles to battle, so that it is scarcely inaccurate to speak of them as contemporaneous.

804, 805.] See the latter part of Il. 20 and Il. 21. The expression seems to be taken from Il. 21. 295, κατὰ Τηλεφίη κλυτὰ τεύχεα λαὸν ἔειλον Τρωϊκόν, ὃς κε φύγησι. 'Inpingo' similarly used by Tac. H. 2. 41.

806.] 'Daret leto' G. 3. 480. The phrase was a common one at Rome, it being the custom to announce a public funeral (hence called "funus indictivum") by the herald in the words "Ollus Quirits leto datus est."

807.] 'Amnes, as Scamander invokes Simois against Achilles, Il. 21. 307 foll. 'Evolvere' is used in post-Augustan prose of rivers emptying themselves.

808.] 'Viribus aequis' occurs again in a similar connexion 10. 387, 461, 12. 218. With the sense comp. generally v. 446 above.

Nube cava rapui, cuperem cum vertere ab imo 810  
 Structa meis manibus periuræ moenia Troiæ.  
 Nunc quoque mens eadem perstat mihi; pelle timorem.  
 Tutus, quos optas, portus accedet Averni.  
 Unus erit tantum, amissum quem gurgite quaeres;  
 Unum pro multis dabitur caput. 815  
 His ubi laeta deae permulsit pectora dictis,  
 Iungit equos auro Genitor, spumantiaque addit  
 Frena feris, manibusque omnis effundit habenas.  
 Caeruleo per summa levis volat aequora curru;  
 Subsidunt undae, tumidumque sub axe tonanti 820  
 Sternitur aequor aquis, fugiunt vasto aethere nimbi.  
 Tum variæ comitum facies, immania cete,  
 Et senior Glauci chorus, Inousque Palaemon,

810.] 'Nube cava' l. 516. The description is not quite the same as that in ll. 20. 321, where Poseidon puts a mist before the eyes of Achilles and then takes Aeneas away, but Virg. was doubtless thinking of other instances where Homeric gods carry off warriors in clouds, as in ll. 20. 444, 21. 597. "Ex imo verti Neptunia Troia" 2. 625.

811.] 'Periuræ,' referring to the treachery of Laomedon in refusing to Poseidon the wages stipulated for the building of the walls of Troy.

813.] 'Fortus Averni' is the harbour of Cumæ. Comp. 3. 441, 442., 6. 236 foll., and G. 2. 161. Neptune promises that Aeneas shall reach Cumæ, and when there the dangers of the voyage would be in fact over.

814.] The person referred to is of course Palinurus, not Misenus.

816.] Here, as in l. 147, 156, Neptune mounts his car and rides over the waves to smooth them.

817.] 'Aurum' = a thing made of gold, as l. 739: whether here it refers to the yoke or the harness is not clear. Claudian, Phoenix 86, uses it of a golden bit ("auro frenat equum"), imitating this passage. 'Genitor' of Neptune l. 155, as of Tiber 8. 72, like 'pater.' 'Frena addit,' puts on the bridles, harnesses them. 'Frens spumantis' 4. 135.

818.] 'Feris,' note on 2. 51. Here it may be meant to express the spirit of the animals, like "ferox" in 4. 135

just referred to. "Omnis effundit habenas" 12. 499.

819.] Comp. l. 147. 'Caeruleus' of marine things G. 4. 388, though here it may be meant to be taken strictly. 'Levis' seems to include easy motion (8. 17., E. l. 60) and light pressure. Comp. v. 838 below.

820.] 'Tonanti' seems to refer to the sounding of the sea, of which Virg. has chosen to remind us, perhaps with a little sacrifice of propriety, by affixing the epithet to the chariot-wheel at the time when it is calming the waves.

821.] It may be doubted here and in 8. 89, whether 'aquis' is abl., 'in respect of,' or 'with its waters,' or dat., 'a smooth surface is laid for the waters.' 'Vasto' here may be meant to impress slightly the notion of the sky as a desert when unpeopled by clouds, not unlike "aere per vacuum" G. 3. 109.

822.] A prose writer would have said "comites varia facie." 'Cete' a Greek pl., like 'mele,' 'palage,' in Lucr.

823.] 'Glauci chorus' like "Phorci chorus" above v. 240. 'Senior,' old, like Glaucus himself, who was represented as so covered with marine incrustations as to have lost all trace of his pristine form (Plato, Rep. 10, p. 611), and to be constantly bewailing his immortality (Schol. on Plato l. c.). 'Inous Palaemon' G. l. 437.



Tritonesque citi, Phorcique exercitus omnis;  
 Laeva tenet Thetis, et Melite, Panopeaque virgo, 825  
 Nesaeae, Spioque, Thaliaque, Cymodoceque.

Hic patris Aeneae suspensam blanda vicissim  
 Gaudia pertemptant mentem; iubet ocius omnis  
 Attolli malos, intendi bracchia velis.  
 Una omnes fecere pedem, pariterque sinistros, 830  
 Nunc dextros, solvere sinus; una ardua torquent  
 Cornua detorquentque; ferunt sua flamina classem.  
 Princeps ante omnis densum Palinurus agebat  
 Agmen; ad hunc alii cursum contendere iussi.  
 Iamque fere mediam caeli Nox humida metam 835  
 Contigerat; placida laxabant membra quiete  
 Sub remis fusi per dura sedilia nautae:

824.] "Exercitus omnis" 2. 415., 11. 171, 598. Comp. G. 1. 832, where the word is applied to the rooks.

827.] Aeneas sees the extraordinary calm, and his anxiety, of which we are not told expressly, though we may infer it from the cares which preceded, vv. 700, 720, as from Venus' own, is followed by joy.

828.] "Pertemptant gaudia pectus" 1. 502.

829.] Seeing the winds favourable, he orders the masts to be set up and the sails spread. 'Bracchia' are the sail-yards, "veluti bracchia mali," a metaphor perhaps invented by Virg. 'Velis' abl., 'the yards to be stretched upon with the sails.'

830.] The important words are 'una,' 'pariter,' and 'una,' the rest being merely a description of sailing with a more or less shifting wind. 'Pedes' or *πῆδες* were the ropes attached to the two lower corners of a square sail, the sheets (Dict. A. 'Ships'). The word is as old as Hom., occurring Od. 5. 260., 10. 82. These are fastened to the sides of the vessel, towards the stern, an operation briefly expressed by 'fecere,' which follows the analogy of "facere vela." The wind keeps shifting, so the sails are spread ("solvere vela" 4. 574, opp. to "legere"), first left, then right, to catch it, and this is done 'pariter' (like 'una') by all the vessels at the same time. The omission of 'nunc' before 'sinistros' is to be noted. Forc.

says it occurs sometimes, but gives no other instance of it.

832.] 'Cornua,' the extremities of the 'antennae' (3. 549 note), are turned this way and that, 'torquent detorquentque,' as the sail is shifted. 'Sua flamina,' its own or prosperous breezes: comp. "ventis iturus non suis" Hor. Epod. 9. 30, showing that what is said of the shifting of the wind above is not intended to be more than may happen in the most favourable voyage.

833.] "Primus ante omnis" 2. 40.

834.] 'Ad hunc,' after or according to him. The accusative generally expresses, what is here implied, the rule or law that is followed, as "ad voluntatem," "ad arbitrium," "ad nutum," "ad numerum."

835.] "Mediam metam" is a metaphor from the *δίαυλος*, or race round the goal and back again, in which therefore the goal marks that half the course is over. But it is possible that Virg. may have an entirely different meaning, considering the arch of the sky as a 'meta' or cone, of which the topmost point is reached at midnight. Pliny 2. 10 speaks of the shade of the earth as "similem metae ac turbini inverso."

837.] The meaning seems to be that they slept on the benches beside their oars. 'Dura' is a touch of late civilization which we should scarcely have found in Hom.

Cum levis aetheriis delapsus Somnus ab astris  
 Aera dimovit tenebrosum et dispulit umbras,  
 Te, Palinure, petens, tibi somnia tristia portans 840  
 Insoniti; puppique deus consedit in alta,  
 Phorbanti similis, funditque has ore loquelas:  
 Iaside Palinure, ferunt ipsa aequora classem;  
 Aequatae spirant aerae; datur hora quieti.  
 Pone caput, fessosque oculos furare labori. 845  
 Ipse ego paulisper pro te tua munera inibo.  
 Cui vix attollens Palinurus lumina fatur:  
 Mene salis placidi voltum fluctusque quietos  
 Ignorare iubes? mene huic confidere monstro?  
 Aenean credam quid enim fallacibus auris 850  
 Et caeli totiens deceptus fraude sereni?  
 Talia dicta dabat, clavumque affixus et haerens  
 Nusquam amittebat, oculosque sub astra tenebat.

838.] 'Levis' v. 819. 'Aetheriis astris', v. 518 note.

839.] 'Dimovit' and 'dispulit,' simply by flying through them.

841.] 'Insoniti,' as he did not yield to sleep deliberately, but was overcome by drowsiness against his will.

842.] Phorbans is a Homeric name, Il. 14. 489.

844.] 'Aequatae,' not shifting, but taking the ship exactly in the stern (comp. v. 777), and filling the sails evenly. Comp. 4. 587 note. 'Datur hora quieti' is not explained by the commentators: yet it is susceptible of several meanings: (1) 'the hour is given (you) for rest.' (2) 'the hour is sacred to rest.' (3) 'the hour is being given (by others) to rest,' i.e. every one is asleep. On the whole the second seems preferable, though it is not easy to point to parallel expressions in Virg. or elsewhere which might place it beyond doubt.

845.] 'Furare' is used like the Greek *κλέπτειν*, though no more is meant than withdrawing, "subtrahere," much as we in a different connexion might talk of stealing a nap. The construction with the dative is one of those facts which seem to point to a connexion between the dat. and the abl. See on E. 7. 47.

846.] 'Inire' seems to contain the notion of entering upon, as in 'inire magistratum.'

847.] 'Vix attollens lumina,' scarcely moving his eyes: 'attollere' is not quite accurately used, as the steersman's eyes were already turned upwards to the stars. Hence some have taken the expression as implying that his eyes were already heavy with approaching sleep.

848.] 'Salis' of the sea 1. 35 &c.

849.] 'Monstrum' is apparently used of the sea to express its strange and noxious qualities, much as we should use 'monster.' We may comp. its use of the Trojan horse, 2. 245, of Polyphemus, 3. 658, of Cacus, 8. 198, as well as G. 1. 185.

850, 851.] The text as it stands can hardly be made to yield sense unless 'et' be taken as = "et quidem," "and that when I have been deceived." A comma might indeed be put after 'enim,' and 'auris' be joined with 'deceptus:' but this would be unnatural. To read 'caelo sereno,' which is not without good MSS. authority, would cut the knot.

852.] The imperfects are intended to show that while he was speaking he moved neither hand nor eye. Virg. doubtless took his description from Od. 3. 281, where Menelaus' pilot dies by a visitation of Apollo in the performance of his duty, *πῆδάλιον μὲν ἄνθρωπος θεοῦ σῆς ἔχοντα*.

853.] "Nusquam discedere" is a phrase found more than once in Cic.

Ecce deus ramum Lethaeo rore madentem  
 Vique soporatum Stygia super utraque quassat 855  
 Tempora, cunctantique natantia lumina solvit.  
 Vix primos inopina quies laxaverat artus:  
 Et superincumbens cum puppis parte revolsa  
 Cumque gubernaculo liquidas proiecit in undas  
 Praecipitem ac socios nequiquam saepe vocantem; 860  
 Ipse volans tenuis se sustulit ales ad auras.  
 Currit iter tutum non setius aequore classis,  
 Promisique patris Neptuni interrita fertur.  
 Iamque adeo scopulos Sirenum advecta subibat,

where we might have expected 'numquam' (Att. 5. 11): and so Virg. has already used "nusquam abero" 2. 620. There is however generally some little force in the substitution, which here there can hardly be said to be. The last syllable of 'amittēbat' is lengthened as that of "erat" 7. 174, "dabat" 10. 383, "stabat" 12. 772.

854.] A branch is used by the god as the best instrument for sprinkling, as by Medea, Apoll. R. 4. 156 foll., in putting the dragon to sleep. Comp. the lustral bough, 6. 230. For the image of dew used in connexion with sleep see on l. 692.

855.] 'Soporare,' to affect with sleep, is commonly applied to making persons drowsy, more rarely, as here and 6. 420, to imparting soporific properties. The transition is sufficiently natural, especially in poetry, and may be illustrated by Shakespeare's "insane root that takes the reason prisoner." No illustration has been quoted of this supposed soporific effect of the waters of Styx. Perhaps the poet, having mentioned Lethe, added Styx, to show that this was not an ordinary sleep, but a baneful and fatal one.

856.] 'Cunctanti,' 'struggling against it,' of resistance 6. 211, G. 2. 288. Sleep may be said with equal propriety to bind or to relax the eyes. Comp. 9. 189 "somnia vinoque soluti," 10. 418 "lēto caesentia lumina solvit." Here there is a special propriety in the image, as opposed to the unremitting tension which Palinurus had kept up. "Natantia lumina" G. 4. 496.

857.] 'Vix' followed by 'et' 2. 692

note. 'Primos' has really the force of "primum," as in l. 723, 3. 60: but it is also meant to be taken of those limbs, or that part of them, which were first affected by sleep. We should say 'sleep had scarcely begun to relax his limbs,' looking at the process as separable into parts, though the effect of each part would extend equally to the whole body: Virg. chooses to suppose one part of the body affected before another.

858.] It is perhaps hypercriticism to ask how with a broken stern and dismantled rudder Aeneas v. 863 can have managed to steer the ship.

861.] 'Sustulit' is connected closely with 'ales,' almost as if it had been "sustulit alas," as in v. 657 above.

862.] 'Currit iter' like "decurre laborem" G. 2. 39. Comp. also A. 3. 191, and v. 235 above.

863.] 'Interrita' without fear, because without danger. So perhaps 11. 837 "spectatque interrita pugnas," referring to the position of the spectatress on a mountain. 'Patris' see G. 2. 4.

864.] 'Iamque adeo' 2. 567. 'Scopulos' Hom. (Od. 12. 39 foll., 166 foll.) says nothing about rocks: he speaks of the island of the Sirens, but in detail we hear merely of a meadow, with a pile of human bones. Virg. has apparently introduced 'scopulos' from a wish to rationalize the story, as if the real danger was from shipwreck. Accordingly he drops all mention of the song, employs the epithet 'difficilis' and describes the waves as even then plashing among the rocks. 'Quondam' is another instance (see 3. 700, 704) of Virg. voluntarily or involuntarily sepa-

Difficilis quondam multorumque ossibus albos, 865  
 Tum rauca adsiduo longe sale saxa sonabant :  
 Cum pater amisso fluitantem errare magistro  
 Sensit, et ipse ratem nocturnis rexit in undis,  
 Multa gemens, casuque animum concussus amici :  
 O nimium caelo et pelago confise sereno, 870  
 Nudus in ignota, Palinure, iacebis arena.

rating the time he is writing of from the old heroic age.

866.] 'Tum' referring to 'iamque,' not contrasted with 'quondam.' 'Rauca' qualifies 'sonabant.' The recurrence of the hissing sound is doubtless intentional. "Sale saxa peressa" Lucr. 1. 328.

867.] The sound, and perhaps the unsteady motion of the ship, wake Aeneas, who discovers his loss. 'Fluitantem errare' is perhaps from Lucr. 3. 1052, "Atque animi incerto fluitans errore vagaris."

868.] 'Ratem rexit:' see on v. 161 above.

869.] 'Concussus' v. 700 above.

870.] This and the following line are the words of Aeneas, as we learn

from the beginning of the next book. 'Pelago sereno' is a singular expression: but Virg. doubtless felt that 'caelo' paved the way for the extension of the epithet.

871.] 'Nudus' apparently combines the two notions of uncovered by the water (comp. E. 1. 61, "Et freta destituent nudos in litore pisces") and unburied. 'Ignota' as opposed to a grave in his own country. To be buried in a foreign land would have been a sorrow (comp. Soph. El. 1141, Catull. 68 (68). 98 &c.): to lie unburied in a foreign land was sorrow upon sorrow. 'Arena' is significant, as the corpse would be thrown up on the shore and lie there.

P. VERGILI MARONIS  
AENEIDOS  
LIBER SEXTUS.

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THERE is no part of the Aeneid which more completely exemplifies the characteristics of Virgil as a poetical artist than this Sixth Book. He appears not only to reproduce Homer, but to absorb him. Aeneas sees all, or nearly all, that Ulysses sees—his parent, his friends, his enemies, and the heroes and heroines of previous legend: but he sees much more besides. The bare and shadowy outlines of the Homeric *nekota* are filled in with details unquestionably elaborate and apparently precise. Instead of a place of simply ghostly existence, we have a territory mapped out and sharply divided—a neutral region for those who are unfortunate rather than blameworthy, a barred and bolted prison-house of torture for the bad, a heroic Valhalla for prowess, genius, and worth. All that later Greek religion and philosophy taught by legend, allegory, and symbol is pressed into the service of poetry, and made to contribute to the production of a grand and impressive picture. As a climax to the whole, the Pythagorean doctrine of transmigration is invoked for the purpose of showing Aeneas the vision of the future, as he has already seen the vision of the past. He beholds the spirits that are to appear in each as actors in the great drama of Roman history, each even now wearing his historical form: and the line of worthies ends with the young hope of the nation, whose untimely death was still fresh in the memory of his countrymen when the poet wrote.

Yet, if we approach this wonderful production in detail, we meet with much that appears to us not only unaccountable or presumably wrong, but demonstrably inconsistent or confused. Some of these defects and inconsistencies we see in the awkwardness with which the Homeric Elpenor is introduced first as Misenus above ground, then as Palinurus below, when a single drowned friend would have been sufficient both to delay Aeneas' descent and to meet him on the threshold of the shades. So again it is not clear whether it is to rapidity and indirectness of narrative or to carelessness that we are to impute the apparent inconsistency between the intimations that these rivers, one of them ninefold, had to be passed by any one wishing

to penetrate into the infernal world, and the circumstantial detail which would lead us to suppose that Aeneas only crossed one, and that only once. But the inconsistency of treatment becomes more serious as we advance farther into the book. The lower world, as was said just now, is divided by Virgil into a neutral region, a place of torment, and a place of happiness. The two latter present no difficulty: the conception of the former is not so satisfactory. The general notion seems to be that it is the receptacle of those who, not having fulfilled their natural time of life, cannot be pronounced good or bad. Still this does not show the poet to have formed a consistent conception. Indeed, Virgil himself may be said to point out to us an incongruity in the picture he has drawn, when he introduces the class of persons who have suffered death by unjust sentences. We are ready at once to ask whether it is not the business of the tribunal of the other world to rectify the inequality of earthly judgments: and lest the thought should not occur to us, Virgil suggests it himself by telling us that the cases of these misjudged sufferers are reheard below. The natural conclusion would be that, after this rehearing, the spirits, now truly judged, are sent to Tartarus or Elysium: but of this not a word is said, and we are left to suppose that they remain in the dubious limbo where we first find them. The doubt, once raised, extends farther, and we ask whether the infallible Minos could not pronounce on the real character of all who have been prematurely cut off. Many questions suggest themselves in relation to the occupants of the Mourning Fields and Tartarus, on which we cannot dwell.

But all such are as nothing to the grand difficulty which the poet has chosen to create by his philosophy of transmigration. The doctrine is a sublime one, and well adapted for poetry: but it is quite incompatible with the conception that pervades the rest of the description of the lower world. The neutral region, Tartarus, and Elysium, all dissolve before it. They exist on the assumption that departed spirits remain in a fixed state, each preserving its own individuality. The latter doctrine takes all spirits alike as soon as they have been separated from the body, puts them through a thousand years' purgation, and then sends most of them to reanimate other frames. We hear not of good or bad lives, but of the necessary stains which the ethereal spirit contracts from its imprisonment in clay. It is impossible to elicit any theory of a future state consistent with the author's language in his treatment of this part of the subject. After this, it is comparatively unimportant to notice the difficulty which many critics have felt about the two gates of sleep, their want of congruity with the topography of the rest of the book, and the absence of any reason why Aeneas and the Sibyl should be dismissed by the ivory gate. This last question is answered, though with some hesitation, by Gibbon and Heyne, who remark that corporeal visitants could not be dismissed by the horn gate, not being 'true shades.' The reply is obvious, that if they are not 'true shades,' neither are they 'false dreams,' and that the inappropriateness of one mode of exit does not prove the appropriateness of the other, or excuse Virgil for having created so inopportune an alternative.

SIC fatur lacrimans, classicae inmittit habenas,  
 Et tandem Euboicis Cumarum adlabitur oris.  
 Obvertunt pelago proras; tum dente tenaci  
 Ancora fundabat navis, et litora curvae  
 Praetexunt puppes. Iuvenum manus emicat ardens 5  
 Litus in Hesperium; quaerit pars semina flammae  
 Abstrusa in venis silicis, pars densa ferarum  
 Tecta rapit silvas, inventaque flumina monstrat.  
 At pius Aeneas arees, quibus altus Apollo  
 Praesidet, horrendaeque procul secreta Sibyllae, 10  
 Antrum inmane, petit, magnam cui mentem animumque  
 Delius inspirat vates aperitque futura.

1.] 'Classi inmittit habenas' means that he spread his sails to the wind. If it be not a mere metaphor, and we are called on to particularize, the 'habenae' will be the sheet ropes which confine the sails.

2.] Comp. 3. 131, 569. 'Euboicis,' because founded from Euboea: Livy 8. 22. The colonization was subsequent to Aeneas' time: but Virg. as usual thinks of his own age.

3.] 'Obvertunt pelago proras,' they turn their prows to the sea: the custom in the heroic times being to stop rowing so as to land stern foremost, the head of the vessel being turned to the sea for greater convenience in departure.

4.] 'Fundare puppim' in this sense is found in Claudian, De Mall. Cons. 113, who however probably imitates Virg. Comp. our phrase 'to ground.' Elsewhere it is used for making a bottom to a ship: see Forc. "fundatus." A difficulty remains about the use of the imperfect, which is perhaps to be explained by supposing that the mooring of the several ships would occupy some time, and so may be represented as a continuing act.

5.] The keels fringe, or, as we should say, line, the shore towards which they are turned. 'Emicat,' darts forth: "emicat in currum" 12. 327.

6.] Comp. the landing in Africa, 1. 174, where Achates strikes fire from a flint. 'Semina flammae': σπέρμα πυρός Od. 5. 490. Lucr. talks of "ignis semina" 6. 160, 206.

7.] "Ut silicis venis abstrusum exuderet ignem" G. 1. 135.

8.] It has been made a question whether these lines refer to scouring

the woods for game, or whether they only are meant to describe the ordinary "lignatio," obtaining fuel for the fleet by stripping the trees. In the latter case 'rapit' would be parallel to 2. 374 "rapiunt incensa feruntque Pergama," in the former to "campum souipes rapit" Stat. Theb. 5. 3.

9.] It is doubtless right to regard the Sibyl's cave as the adytum of the temple of Apollo, in opposition to those who make the two independent and at some distance from each other.

10.] 'Horrendae,' in its strict sense, as the aspect of the Sibyl under the divine afflatus might well inspire horror: comp. vv. 47 foll., 77 foll. 'Procul' may be taken of the distance of the cave from the temple: or the distance of both from the place where Aeneas landed. Perhaps it rather denotes the depth of the cavern, stretching far into the distance. 'Secreta' 8. 463, G. 4. 403.

11.] Though 'mens animusque' is a common phrase in good Latin (comp. the Homeric *κατὰ φρένα καὶ κατὰ θυμόν*), 'mens' may be taken here as referring to the power of insight, 'animus' to energy of conception, language, and gesture. 'Inspirat mentem,' breathes into her a mind. It might be taken as "inspires her mind:" but the instances quoted for the construction "inspire aliquem aliqua re" are from later writers, while the conception of 'mens' as a thing communicated is abundantly supported by such passages as 1. 304., 12. 554, G. 3. 287.

12.] 'The Delian prophet' is not an

Iam subeunt Triviae lucos atque aurea tecta.

Daedalus, ut fama est, fugiens Minoa regna,  
 Praepetibus pennis ausus se credere caelo, 15  
 Insuetum per iter gelidas enavit ad Arctos,  
 Chalcidicae levis tandem super adstitit arce.  
 Redditus his primum terris, tibi, Phoebe, sacravit  
 Remigium alarum, posuitque inmania templa.  
 In foribus letum Androgeo; tum pendere poenas 20  
 Cecropidae iussi—miserum!—septena quot annis  
 Corpora natorum; stat ductis sortibus urna.  
 Contra elata mari respondet Gnosia tellus:  
 Hic crudelis amor tauri, suppostaque furto

unmeaning description of Apollo here, as it implies that the same power which is manifested at Delos is manifested at Cumae. Apollo is Jupiter's prophet, just as the Sibyl is Apollo's: comp. 3. 251, Aesch. Eum. 19, 616 foll.

13.] They enter first the grove that surrounds or abuts the temple, then the temple itself.

14.] For Daedalus and the stories about his taking refuge somewhere in the west, see Dict. Myth. 'Minoa' is significant, as it was on Mino's account that Daedalus fled from Crete.

15.] Virg. might have spoken of flying as either trusting to wings or trusting to the sky. Here he has chosen the latter, 'pennis' being the instrumental abl. 'Praepetibus' here merely means 'swift,' and has no augural reference.

16.] We have already had 'nare,' and one of its compounds used of flying, 4. 245, G. 4. 59. 'Gelidas ad Arctos' has perplexed the commentators: but it seems to mean no more than that Daedalus flew northward, which would be the case whether we think of his rising from the ground, or of the position of Cumae as north of Crete.

17.] 'Chalcidica' see above on v. 2. 'Levis' of easy motion, 5. 819, = "volans." 'Arce' = "the ancient citadel or arx (still called the *Zocca di Cuma*), an isolated and precipitous rock, very difficult of access, and on that account regarded as a very strong fortress." Dict. G. 'Cumae.' 'Adstitit' 1. 301 note.

18.] 'Redditus' &c. gives the reason

of what follows. This being the place where he alighted, he paid a thank-offering to Apollo here.

19.] Daedalus hangs up his wings, as a mariner rescued from shipwreck hangs up his garments, or a soldier the arms which he has used for the last time. 'Remigium alarum' 1. 301 note. The temple also is a votive offering. 'Posuit templa' G. 3. 13.

20.] For sculptures on the door of a temple comp. G. 3. 26. 'Letum,' understand erat. Androgeus, son of Minos and Pasiphae, is said to have conquered all his opponents in the games of the Panathenaea at Athens, and to have lost his life in consequence through the jealousy of king Aegaeus, or, according to others, of his rivals. Minos made war on the Athenians in consequence of his death. (Dict. Myth.) 'Tum' indicates that the Athenians sending their children to death was a second subject represented. How it was represented may be gathered from v. 22, "stat ductis sortibus urna."

21.] 'Miserum' interjectional, like 'infandum,' 'nefas,' &c.

22.] 'Corpora natorum:' see on 2. 18. The force of the periphrasis here is the same as when in the writ of Habeas Corpus the body of a prisoner is required to be produced. 'Stat ductis sortibus urna' = "stat urna, et sortes inde ducuntur." Comp. G. 2. 141 "Invertere satis dentibus."

23.] 'Respondet,' like 'contra,' implies that the sculpture of Crete was a pendant to the sculpture of Athens. 'Elata mari:' see on 5. 588.

24.] We need not inquire how many of the subjects hinted at by Virg. were



Pasiphae, mixtumque genus prolesque biformis 25  
 Minotaurus inest, Veneris monumenta nefandae;  
 Hic labor ille domus et inextricabilis error;  
 Magnum reginae sed enim miseratus amorem  
 Daedalus, ipse dolos tecti ambagesque resolvit,  
 Caeca regens filo vestigia. Tu quoque magnam 30  
 Partem opere in tanto, sineret dolor, Icare, haberes.  
 Bis conatus erat casus effingere in auro;  
 Bis patriae cecidere manus. Quin protinus omnia  
 Perlegerent oculis, ni iam praemissus Achatēs  
 Adforet atque una Phoebi Triviaeque sacerdos, 35  
 Deiphobe Glauci, fatur quae talia regi:  
 Non hoc ista sibi tempus spectacula poscit;

separately represented. It is sufficient to say that there was a plurality of sculptures in the Cretan part, as there had been in the Athenian. "Crudelis amor" E. 10. 29. Pasiphae was inspired by Venus with her passion for the bull in revenge for revealing the goddess's adultery with Mars. 'Furto' = "furtim" 4. 337. Comp. 7. 283, "Supposita de matre nothos furata creavit."

25.] 'Mixtum genus' is explained by 'proles biformis.'

26.] 'Veneris nefandae' = "nefandi amoris." 'Monumenta,' pl. for sing., referring only to the Minotaur. The licence is one of the many metrical licences of Roman epic poetry.

27.] 'Labor ille domus,' that toil of the house = that house on which so much toil had been spent. The labyrinth was built by Daedalus, and the Minotaur kept in it. Perhaps also 'domus' is to be constructed with 'error' as in Catull. 62 (64). 115, which Virg. had in his mind, "Tecti frustraretur inobservabilis error," though the construction would not be quite the same as that with 'labor.' "Falleret indepreensus et inremediabilis error" 5. 591.

28.] 'Reginae amorem,' the love of the princess Ariadne for Theseus. 'Sed enim' 1. 19 note, 2. 164.

29.] 'Ipse,' the framer of the puzzle consented to solve it. 'Dolos tecti' like "tecti error" Catull. l. c.: comp. also 5. 590.

30.] 'Vestigia,' the footsteps of Theseus. The expression is from

Catull. v. 113, "Errabunda regens tenui vestigia filo," where Theseus is the subject of the sentence. Comp. also 3. 659.

31.] 'Sineret' = "si sineret." Madv. § 442 a. obs. 2. The story of Icarus and his overbold attempt to fly is well known.

32.] 'Conatus erat,' Daedalus, whose name has to be inferred from the context, especially 'patriae manus.' 'Effingere in auro' = "caelata in auro facta" 1. 640.

33.] 'Patriae manus' like "passus amor" 1. 643. 'Protinus,' successively, G. 4. 1. 'Omnia' to be scanned as a dissyllable, like "taeniis" 5. 289.

34.] 'Perlegerent' for "perlegissent": a not uncommon change of tense: see Madv. § 347 b. obs. 2. The plural is used because Aeneas had several companions with him: comp. vv. 13, 41, 54. 'Praemissus,' sent on by Aeneas, that the Sibyl might be ready for him on his arrival at the temple. "Praemitit Achaten" 1. 644. 'Iam' probably with 'adforet' rather than with 'praemissus.'

35.] Some have attempted a distinction between the priestess and the goddess. But Virg. plainly intended the same person v. 44 foll. and 77 foll. The Sibyl is never called a goddess in Virg. (as in v. 253. 'dea' is Hecate), and she is called a priestess v. 321.

36.] 'Glauci,' daughter of Glaucus. 'Regi' of Aeneas, as in v. 55 &c.

37.] 'Ista spectacula,' the sights on which you are gazing.

Nunc grege de intacto septem mactare iuvenco  
 Praestiterit, totidem lectas de more bidentis.  
 Talibus adfata Aenean—nec sacra morantur 40  
 Iussa viri—Teucros vocat alta in templa sacerdos.  
 Excisum Euboicae latus ingens rupis in antrum,  
 Quo lati ducunt aditus centum, ostia centum;  
 Unde ruunt totidem voces, responsa Sibyllae.  
 Ventum erat ad limen, cum virgo, Poscere fata 45  
 Tempus, ait; deus, ecce, deus! Cui talia fanti  
 Ante fores subito non voltus, non color unus,  
 Non comptae mansere comae; sed pectus anhelum,  
 Et rabie fera corda tument; maiorque videri,

38.] 'Intacto' untouched by the yoke, more fully expressed G. 4. 540 by "intacta cervice." The sacrifice is to Apollo and Diana.

39.] 'Praestiterit,' the subj. has the force of the Attic optative with *av*, courteously avoiding a direct and dogmatic assertion. 'Lectas de more bidentis,' 4. 57 note.

40.] 'Sacra' is a substantive, so that 'iussa sacra' = 'the rites commanded'; comp. 'iussos honores' 3. 547, 'iussos sapores' G. 4. 62. 'Morantur' then will mean to delay to execute, or execute slowly.

41.] 'Alta in templa:' see on v. 9. They had been standing before the gate, and now are summoned within.

42.] A description, not of the temple but of the adytum, which, as at Delphi, was a cavern in the rock. 'Euboicae rupis,' the rock or hill of Cumae: see on v. 9. 'Latus rupis excisum in antrum' is a variety for "antrum excisum in latere rupis."

43.] 'Aditus' and 'ostia' a sort of Virgilian hendiadys, "aditus per centum lata ostia." But it is not easy to understand what these entrances were. On the whole the consistency of the description seems to require that we should understand them to be the entrances of the adytum, opening into the temple (comp. 3. 92, where the 'adytum' is opened similarly at the giving of the response): but a hundred doors communicating from one side of the temple to a cavern beyond form a picture which is not readily grasped.

44.] 'Ruunt' expresses the general practice: through these doors the

responses of the Sibyl are habitually communicated.

45.] 'Limen,' sc. 'antri,' whether identical with any of these doors we are not told. The Sibyl goes into the cave (comp. v. 77); Aeneas and the Trojans remain outside. 'Poscere fata' is explained by what follows, v. 52. The sacrifices had been performed, but prayer was still necessary to obtain the response, and this was the time for prayer, the god having already manifested himself. The words seem to mean "to ask Apollo for oracles," 'fata' being used as in 1.382 &c. Comp. G. 3. 456.

47.] 'Ante fores' like 'ad limen.' 'Unus' = 'idem,' with which it is not unfrequently joined. The sense is not that her countenance and colour keep changing, but that they are different from what they were before.

48.] 'Comptae.' Unbound or dishevelled hair was usual when a priest or prophet approached the gods: and Virg. has chosen to represent the hair of the Sibyl as becoming disordered at this particular point of the story.

49.] 'Rabie' with 'tument.' As the forms of the gods and of the dead were supposed to be larger than those of ordinary humanity (see on 2. 773), so the Sibyl seems to increase in stature under the divine afflatus. 'Videri' might be regarded as a historical infinitive, but it will be better to construct it with 'maior,' as if it were a translation of *μεῖζωρ εἰδέναι*. Comp. "niveus videri" Hor. 4 Od. 2. 59, "lubricus adspici" Id. 1 Od. 19. 7. Some notion equivalent to 'facta est' must of course be supplied from the context.

Nec mortale sonans, adflata est numine quando 50  
 Iam propiore dei. Cessas in vota precesque,  
 Tros, ait, Aenea? cessas? neque enim ante dehiscunt  
 Attonitae magna ora domus. Et talia fata  
 Conticuit. Gelidus Teucris per dura cucurrit  
 Ossa tremor, funditque preces rex pectore ab imo: 55  
 Phoebe, gravis Troiae semper miserate labores,  
 Dardana qui Paridis direxti tela manusque  
 Corpus in Aeacidae, magnas obeuntia terras  
 Tot maria intravi duce te penitusque repostas  
 Massylum gentis praetentaque Syrtibus arva, 60  
 Iam tandem Italiae fugientis prendimus oras;  
 Hac Troiana tenus fuerit Fortuna secuta.

50.] 'Sonare' of a person speaking loudly, 12. 529. With the expression generally comp. 1. 323, "haud tibi voltus Mortalis, nec vox hominem sonat." 'Quando' = 'since,' not 'when.'

51.] 'Propiore,' nearer, that is more potent. Comp. the use of "praesens," "adesse," of divine favour or influence, and the cognate "propitius." 'Cessas in vota' 'why do you tarry about undertaking' is a variety for the more ordinary use of 'cessare' with the abl., as in Cic. Sen. 5, "neque unquam in suo studio atque opere cessavit." "Vota precesque" 11. 158.

52.] 'Enim' gives the reason why he should pray fervently, and 'ante' refers to fervent prayer as implied in its opposite 'cessas.' 'Dehiscunt' is used of the flying open of the doors, in accommodation to 'ora.'

53.] 'Attonitae' is to be understood strictly, the house being conceived of and endowed with human feelings; 'it is as it were spell bound in silence.' There is a very similar application of the word by Lucan 2. 21, "Sic funere primo Attonitae tacuere domus, cum corpora nondum Conclamata iacent."

54.] 'Dura' iron as was the nature of the Trojan warriors, they trembled in every limb. "Gelidusque per ima cucurrit Ossa tremor" 2. 120.

55.] "O sola infandos Troiae miserata labores" 1. 597.

57.] 'Dardana,' emphatic as its position shows. Achilles, the greatest enemy of Troy, had been destroyed by Apollo, and not only this but destroyed through the instrumentality

of a Trojan. 'Direxti:' see on 5. 788. With 'tela manusque,' which may be called a species of hendiadys, the notion being a single one, the hand fixing the arrow or the arrow fixed by the hand, comp. Aesch. Ag. 111,  $\xi\upsilon\nu\ \delta\omicron\pi\iota\ \kappa\alpha\iota\ \chi\epsilon\iota\rho\iota\ \pi\rho\alpha\kappa\rho\omicron\pi\iota$ .

59.] 'Tot' is probably to be explained from the context, and especially from v. 62. 'So many seas as I have entered, it is time that I should rest.' 'Intravi' implies that the seas were previously unknown to him, "hospita aequora," as they are called 3. 373. 'Duce te' need not mean that Apollo showed the way, but merely that he prompted them to sail till they should reach Italy. Comp. "me duce" 10. 92. 'Repostas' 3. 384 note. 'Penitus' is only an extension of the same notion, so that the two words = "longe remotas."

60.] 'Massylum gentis' 4. 132, 483. 'Syrtibus,' abl. 'the fields screened by the Syrtes' = "arva quibus Syrtes praetentae sunt." Comp. "praetexit nomine culpam" 4. 172.

61.] 'Fugientis' may be either gen. sing. or acc. pl. "Italiam sequimur fugientem" 5. 629. 'Prendimus' may be either present or perf., but the former seems preferable. The word is meant to be graphic, expressing a physical grasp of a thing which had nearly slipped away. Comp. 12. 775, "teloque sequi, quem prendere cursu Non poterat."

62.] 'Hac' separated from 'tenus,' as in 5. 608. 'Troiana fortuna' is said bitterly, 'Troy's usual fortune.' Comp. Hor. 3 Od. 3. 61, "Troiae re-

Vos quoque Pergameae iam fas est parcere genti,  
 Dique deaeque omnes, quibus obstitit Ilium et ingens  
 Gloria Dardaniae. Tuque, o sanctissima vates, 65  
 Praescia venturi, da, non indebita posco  
 Regna meis fatis, Latio considerare Teucros  
 Errantisque deos agitataque numina Troiae.  
 Tum Phoebo et Triviae solido de marmore templum  
 Institutam, festosque dies de nomine Phoebi. 70  
 Te quoque magna manent regnis penetralia nostris.  
 Hic ego namque tuas sortes arcanaque fata,  
 Dicta meae genti, ponam, lectosque sacrobo,  
 Alma, viros. Foliis tantum ne carmina manda,  
 Ne turbata volent rapidis ludibria ventis; 75  
 Ipsa canas oro. Finem dedit ore loquendi.

nascens alite lugubri Fortuna tristi  
 clade iterabitur." 'Fuerit,' the perf.  
 subj. used as a past opt. or imperative.  
 'Let ill-fortune have followed  
 us up to this point, but let her do so  
 no longer.'

64.] 'Obetare' is here used of that  
 which creates dislike, without any  
 reference to active opposition.

66.] 'Praescius' with gen. is found  
 also in Val. Flaccus and Tac., on the  
 analogy of 'conscius,' 'inscius,' 'ne-  
 scius,' &c. 'Da.' for the sense see 3.  
 85, for the construction 5. 689.

67.] 'Fatis' may be taken with  
 equal propriety as dat. or abl. (comp.  
 7. 120, 'fatis mihi debita tellus,' with  
 11. 759 "fatis debitus Arruns").  
 'Considerare' 4. 349 where as here the  
 names of Italy and the Trojans are  
 contrasted, by way of emphasis.

68.] 'Agitata' 'storm-tossed' as in  
 12. 803.

69.] A compliment to Augustus,  
 whom through Julius Caesar Virg.  
 connects with Aeneas, and who built  
 a temple to Apollo on the Palatine  
 hill. Virg. thus represents Augustus  
 as fulfilling a vow of Aeneas. The  
 temple was built in honour of Apollo  
 (Suet. Oct. 29), but it appears from  
 the description in Prop. 3. 23. 15 that  
 the statue of the god stood between  
 statues of Latona and Diana.

70.] 'Institutam' is connected with  
 'templum' and 'dies' by 'a kind of  
 Zeugma, not unlike "moresque viris  
 et moenia ponet" 1. 264. The 'festi  
 dies' are the ludi Apollinares insti-  
 tuted by Augustus.

71.] It might appear at first sight  
 as if Aeneas were promising the Sibyl  
 a temple: but the reference is doubt-  
 less to the honours paid by the  
 Romans to the Sibylline books,  
 which were first placed in the Capito-  
 l, and afterwards deposited by Aug-  
 ustus under the base of the statue  
 of his Palatine Apollo. The latter  
 is of course especially alluded to.  
 'Penetralia' may possibly point to  
 the secrecy of the place where the  
 books were laid up: but it is often  
 used rather vaguely. 'Manere' of a  
 thing in the future 7. 319 &c.

72.] 'Hic,' i.e. 'regnis nostris.'  
 'Tuas sortes arcanaque fata' refers  
 of course to the Sibylline books,  
 which were entrusted to the charge  
 of 'lecti viri,' at first two, then ten,  
 afterwards fifteen or more. 'Sortes'  
 of oracles 4. 346.

73.] 'Dicta meae genti:' the oracles  
 had not as yet been uttered, but are  
 conceived of as uttered at the time  
 to which Aeneas looks forward, so  
 that it is in fact an invitation to  
 the Sibyl to utter them. 'Ponam' is  
 used much as in 1. 264, of setting  
 up permanently.

74.] 'Alma' is specially applied to  
 goddesses, 1. 618, 10. 215, 220 &c., a  
 sort of equivalent to the Greek *néma*  
 and so is applied as a complimentary  
 appellation to the Sibyl here and v.  
 117. 'Tantum,' is frequently used in  
 adjurations, as in 8. 78. The request  
 here made formed part of the advice  
 of Helenus, 3. 456. "Foliis mandat"  
 3. 444.

At, Phoebi nondum patiens, inmanis in antro  
 Bacchatur vates, magnum si pectore possit  
 Excussisse deum; tanto magis ille fatigat  
 Os rabidum, fera corda domans, fingitque premendo. 80  
 Ostia iamque domus patuere ingentia centum  
 Sponte sua, vatisque ferunt responsa per auras:  
 O tandem magnis pelagi defuncte periculis!  
 Sed terrae graviora manent. In regna Lavini  
 Dardanidae venient; mitte hanc de pectore curam; 85  
 Sed non et venisse volent. Bella, horrida bella,  
 Et Thybrim multo spumantem sanguine cerno.  
 Non Simois tibi, nec Xanthus, nec Dorica castra

77.] 'Phoebi patiens' she is still as it were struggling with the God, as the horse is said "lituos pati," "verbera pati," G. 3. 183, 208. 'Inmanis' with 'bacchatur': a prose writer would have used the adverb.

78.] 'Si possit,' to try if she can: comp. "si qua possent" 9. 512. 'Excussisse': comp. "excussaue pectore Iuno est," 5. 679. Here, the metaphor is brought out more definitely, being that of a horse trying to throw its rider.

79.] The perf. inf. is used like the Greek aorist, where a prose writer would have used the present; Madv. § 407, obs. 2. 'Fatigat,' plies her till she is weary and gives in, the special reference here being to the use of the bit.

80.] 'Os' is meant to remind us at once of the mouth of the horse and the tongue of the Sibyl. The object of 'fingit' is the Sibyl herself, not 'os' or 'corda': comp. Hor. 1 Ep. 2. 64, "Fingit equum tenera docilem cervicis magister," and G. 2. 407, "Persequitur vitem attondens, fingitque putando," where see note. 'Premendo,' as it was by restraint that Apollo gained the victory.

81.] See on v. 43. The doors are supposed to fly open simultaneously with the opening of the Sibyl's mouth. 'Iamque,' placed as in 3. 588. 'Patuere,' the perf. of instantaneous action, G. 1. 49 &c. Aeneas is in the temple, the Sibyl in the 'adytum,' the cavern beyond, and the sound of the prophecy is carried to him through the open doors.

84.] 'Terrae.' There is considerable doubt about the interpretation

of it, as it may be either a possessive gen. or a locative gen. or dat. The former is sufficiently supported by 10. 57, "Totque maris vastaeque exhausta pericula terrae," 1. 598 "terraeque marisque Omnibus exhaustos iam casibus:" the latter has the analogy of 'humi' in its favour, and is defended by such passages as 10. 555., 11. 87, G. 2. 290, and by 'Cretae' 3. 162. We should scarcely however be justified in assuming that Virg. regarded 'terrae' as an actual locative like 'humi' or 'Cretae': for the ordinary sense of the dative can be traced more or less clearly in all three passages. Perhaps then it is safer to regard 'terrae' as a possessive gen.

85.] There is the same kind of emphatic contrast in 'Dardanidae' as in v. 67 above. 'Mitte hanc de pectore curam' is not a purely poetical expression, as "curam ex animo miserat" is quoted from Livy 30. 3. 'Mittere' is more commonly used alone, as 1. 203.

86.] 'They shall not wish that they had come' is another way of saying 'they shall wish that they had not come.' "Horrida bella" 7. 41.

88.] Simois and Xanthus seem to refer specially to the Tiber and the Numicus, the latter of which, according to the legend, was the scene of Aeneas' death or disappearance. Without such a reference the names would rather want force. 'Dorica castra' 2. 27. In 10. 60 foll. Venus asks that if the Trojans are to suffer a second destruction, they may at least suffer it in the old place, and have Xanthus and Simois near them again.

Defuerint; alius Latio iam partus Achilles,  
 Natus et ipse dea; nec Teucris addita Iuno 90  
 Usquam aberit; cum tu supplex in rebus egenis  
 Quas gentis Italum aut quas non oraveris urbes!  
 Causa mali tanti coniunx iterum hospita Teucris  
 Externique iterum thalami.  
 Tu ne cede malis, sed contra audentior ito, 95  
 Quam tua te Fortuna sinet. Via prima salutis,  
 Quod minime reris, Graia pandetur ab urbe.  
 Talibus ex adyto dictis Cymaea Sibylla  
 Horrendas canit ambages antroque remugit,  
 Obscuris vera involvens: ea frena furenti 100  
 Concutit, et stimulos sub pectore vertit Apollo.

89.] 'Defuerint,' 'they will not have been wanting; or 'you will not find that they have been wanting,' when you come to look back on the whole series of events. 'Alius Achilles,' Turnus. E. 4. 36, "Atque iterum ad Troiam magnus mittetur Achilles." For the peculiar sense of 'partus' see on 2. 784. 'Iam' with 'partus,' 'is already provided,' not with 'alius.' 'Latio' may be the dat.; it is better to regard it as the abl., 'in Latium,' like "illuc" 2. 783, supplying 'tibi' for 'partus,' 'is in store for thee.'

90.] 'Natus dea:' comp. 10. 75, "Turnum . . . cui diva Venilia mater." 'Addita' joined to them, as a thorn in their sides. So 'addere comitem,' or 'socium,' which occurs frequently in Virg., e. g. vv. 523, 777 below.

91.] 'Cum' connects what follows with the previous sentence as belonging to the same time, being in fact equivalent to 'et tum.' The prophecy is fulfilled by the mission to Evander, which occupies Book 8. 'Rebus egenis' of distress 10. 387.

92.] 'Oraveris' the perf. implies that Aeneas will have tried every resource, yet the evil will still be unconquered.

93.] 'Causa mali tanti' 11. 480, also of Lavinia. Lavinia was to be the prize of this second war, as Helen had been of the first. The Sibyl's object is to show that the tragedy of Troy is to repeat itself.

95.] 'Contra' understand 'malis.' 'Audentior,' all the bolder for opposition.

96.] It seems best to understand 'quam' on the analogy of 'quam potest,'—'as far as your destiny will permit you.' There is some authority for reading 'qua,' which some editors have adopted. With 'via prima salutis' comp. 2. 387.

97.] "Qua prima viam victoria pandit" 12. 626. The expression 'viam pandere' is found in Livy. The city is of course Evander's, Pallanteum.

98.] 'Cymaea' E. 4. 4 note.

99.] 'Ambages' is applied by Ov. M. 7. 761 to the riddle of the Sphinx, and is more than once used by Tac. in speaking of oracles: see Forc. 'Remugit' is explained by 'antro,' the cave echoing the scarcely human sounds (comp. 3. 92, where the "cortina" is said "mugire") which the Sibyl utters.

100.] 'Wrapping truth in mystery.' (Comp. Eur. Or. 891, καλοῖς κακοῖς λόγους ἐλάττω). 'Ea' has the force of 'adeo': see E. 1. 54. The reference is not specially to 'obscuris vera involvens,' but generally to the whole description of the Sibyl's ecstacy, which is ascribed to the agency of Apollo.

101.] 'Shakes the reins so as to make her feel the bit' (comp. Eur. Iph. A. 151, οἷε χαλινούς), and plies the goad. We need not supply 'eos' to 'stimulos,' as in cases like this the construction of the second clause is not always formally assimilated to that of the first. See G. 2. 208. "Stimulos sub pectore vertit" 9. 718. 'Vertit,' turns hither and thither. The whole description is simply one

Ut primum cessit furor et rabida ora quierunt,  
 Incipit Aeneas heros: Non ulla laborum,  
 O virgo, nova mi facies inopinave surgit;  
 Omnia praecepi atque animo mecum ante peregi. 105  
 Unum oro: quando hic inferni ianua regis  
 Dicitur et tenebrosa palus Acheronte refuso,  
 Ire ad conspectum cari genitoris et ora  
 Contingat; doceas iter et sacra ostia pandas.  
 Illum ego per flammās et mille sequentia tela 110  
 Eripui his humeris, medioque ex hoste recepi;  
 Ille meum comitatus iter maria omnia mecum  
 Atque omnis pelagique minas caelique ferebat,  
 Invalidus, viris ultra sortemque senectae.  
 Quin, ut te supplex peterem et tua limina adirem, 115  
 Idem orans mandata dabat. Gnatique patrisque,  
 Alma, precor, miserere; potes namque omnia, nec te

of prophetic excitement. Apollo tames her and breaks her in (v. 79), but he also lashes her to fury.

102.] Aeneas waits for a calm, that she may be able to listen to him.

103.] Aeneas' meaning appears to be not that he has heard what is to happen to him from his father or Helenus, but that he has prepared himself for every possible form of danger by his own reflections, so that the passage is strictly parallel to Ter. Phorm. 2. 1. 11 foll.

104.] 'Laborum facies' like "scelerum facies" below v. 560, G. 1. 506. Like 'species,' the sense of appearance passes into that of type or variety. 'Surgere' of a new thing emerging 1. 582.

105.] 'Peragere' of mentally going over a thing, like "exigere" 4. 476.

106.] 'Quando' as in v. 50. 'Inferni ianua regis' like "ianua Ditis" below v. 127.

107.] 'Quando hic dicitur' = "quando hic est quae dicitur." Comp. Soph. Trach. 638, ἐνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες καλέονται. 'Refuso' must here be taken in the sense of overflowing, as it was the overflow of the river that formed the "palus Acherusia." The river is apparently looked upon as imbibing the water which forms its current and disgoring it when there is too much. It matters little whether 'Acheronte refuso' is

taken as a descriptive abl. or as abl. abs. Not unlike is 7. 589, "ruptoque ingens Acheronte vorago."

108.] 'Genitoris' the objective gen. after 'conspectum.'

109.] So "sacrae portae" v. 573 below.

112.] "Maria omnia vecti" 1. 524, the usual way in which the Trojans speak of their wanderings. 'Maria' is connected with 'ferebat' by a kind of zeugma. There is however nothing tautologous in 'pelagi minas' after 'maria,' as the sense is that he sailed on every sea and bore all the dangers of wind and wave.

114.] Anchises exceeded the destiny of old age, or 'the ordinary lot of the aged,' by encountering what old men in general do not encounter.

116.] 'Dabat' seems to show that the injunction was given more than once, so that we must suppose the reference to be not to Anchises' appearance 5. 731 foll., but to directions given while he was alive. The father might naturally advise his son to consult the Sibyl about the future, as Helenus does 3. 441 foll., quite irrespectively of his own death or life.

117.] 'Alma' v. 74. 'Potes namque omnia' is explained by 'nec te' &c. 'You are all-powerful here.' "Namque potes" below v. 368, the Homeric δύνασαι γάρ (Od. 5. 27).

Nequiquam lucis Hecate praefecit Avernis.  
 Si potuit Manis arcessere coniugis Orpheus,  
 Threicia fretus cithara fidibusque canoris, 120  
 Si fratrem Pollux alterna morte redemit,  
 Itque reditque viam totiens—quid Thesea magnum,  
 Quid memorem Alciden? et mi genus ab Iove summo.  
 Talibus orabat dictis, arasque tenebat,  
 Cum sic orsa loqui vates: Sate sanguine divom, 125  
 Tros Anchisiade, facilis descensus Averno;  
 Noctes atque dies patet atri ianua Ditis;  
 Sed revocare gradum superasque evadere ad auras,  
 Hoc opus, hic labor est. Pauci, quos aequus amavit  
 Iuppiter, aut ardens evexit ad aethera virtus, 130  
 Dis geniti potuere. Tenent media omnia silvae,

118.] 'Nec—nequiquam' as in G. 1. 96, 4. 33. 'The promotion you have received from Hecate is no empty honour.' The Sibyl was priestess of Diana, who is called Hecate in her functions in the world below, 4. 450 note. 'Lucis' is explained by vv. 130, 133, 233 &c. below. 'Avernis,' adj., as in G. 4. 463.

119.] 'Si potuit' has been variously taken as an unfinished sentence, as a protasis to "et mi genus ab Iove summo" v. 123, and as following "gnatique patriaeque miserere" v. 117. The first explanation is perhaps nearest the truth; but the sentence does not strike us as unfinished, for the appeal which really forms the apodosis is implicitly contained in the context. 'If others have been able to obtain this favour, why should not I, whose claims are as great?'

120.] 'Fretus' 4. 245 note.

121.] The story was that Pollux was allowed to impart his immortality to Castor and share his brother's mortality in return, the two dying according to one account on alternate days, according to another for alternate periods of six months. In Hom. (Il. 3. 243) both are mortal.

122.] 'Ire viam' 4. 468. Theseus was detained in the shades, but the point of the appeal lies simply in the fact that Theseus was one of those who were allowed to go down to the shades alive. Theseus and Hercules are referred to below v. 392.

123.] "Genus ab Iove summo" 1. 380.

124.] 4. 219 note.

125.] "Sate gente deum" 8. 36. See on v. 322 below.

126.] For the dat. 'Averno' see on E. 2. 30. Some MSS. of high authority have 'Averni.' The sentiment apparently is the common one that the path to death is easily trodden, and in fact must be trodden by all, but can rarely if ever be retraced. It scarcely is appropriate here, for we do not find that Aeneas had any more difficulty in returning than in his descent.

127.] The expression may remind us, whether it was intended to do so or not, of the Greek notion of Hades as a landlord who entertained all comers, as shown by such epithets as *ἡμιθέος* Aesch. Supp. 157 &c. The infernal gods were conceived of as dark: thus Ov. M. 4. 438 has "nigri Ditis," Hor. 2 Od. 13. 21 "furvae Proserpinae."

128.] 'Revocare gradum' like "revocat pedem" 9. 125. 'Evadere ad' 2. 458.

129.] 'Aequus' here implies kindness rather than justice, the feeling spoken of being expressly one of partiality. 'Equitable' has with us a shade of the same meaning.

130.] 'Evexit ad aethera virtus' seems to denote actual or potential beatification, not mere renown. So "sublimemque feres ad sidera caeli Magnanimus Aeneas" 1. 259, which certainly refers to deification.

131.] "Dis geniti" v. 394 below. In



Cocytusque sinu labens circumvenit atro.  
 Quod si tantus amor menti, si tanta cupido est,  
 Bis Stygios innare lacus, his nigra videre  
 Tartara, et insano iuvat indulgere labori, 135  
 Accipe, quae peragenda prius. Latet arbore opaca  
 Aureus et foliis et lento vimine ramus,  
 Iunoni infernae dictus sacer; hunc tegit omnis  
 Lucus et obscuris claudunt convallibus umbrae.  
 Sed non ante datur telluris operta subire, 140  
 Auricomos quam qui decerpserit arbore fetus.  
 Hoc sibi pulchra suum ferri Proserpina munus  
 Instituit. Primo avolso non deficit alter  
 Aureus, et simili frondescit virga metallo.

the spirit of the heroic time Virg. restricts the privilege to demigods, as even where it is earned by virtue, only demigods are supposed to be capable of virtue so exalted. 'Tenent' &c.: Virg.'s meaning is that between the place where they are now standing and the shades a pathless forest and the river Cocytus intervene.

132.] 'Sinu' expresses the winding of the stream that surrounds the shades. 'Circumvenit,' is used similarly in Tac. A. 2. 6, "Rhenus uno alveo continuus aut modica insulas circumveniens."

133.] Comp. 2. 10, 349, and for the construction 'cupido innare,' G. 1. 213. 'Innare' of sailing on, v. 369 below. 'Lacus' see on v. 323.

135.] 'Insano' seems to express that the toil is excessive and objectless. "Quid tantum insano iuvat indulgere dolori?" 2. 776.

136.] The commentators have collected many things which might have suggested the invention to Virgil—the use of a bough in supplication, and also in lustration, the golden rod of Hermes, the gilded branch in the mysteries of Isis; while the appearance of the golden bough in the wood may conceivably have been suggested, as Heyne thinks, by the golden fleece hanging from the beech in the sacred grove of Hecate, Apoll. B. 4. 123 foll. Ov. M. 14. 113 follows Virg. 'Quae peragenda,' understand 'sint.' The verb substantive is often omitted in relative sentences.

138.] Proserpina is 'Iuno inferna,' as Pluto is Ζεύς ἑσθίος, 'Juppiter

Stygius,' 4. 638. 'Dictus' is here used almost in the sense of 'dicatus' or 'addictus,' naming or pronouncing being a way of setting a thing apart and appropriating it. Comp. Ov. F. 2. 475, "Proxima lux vacua est, at postera dicta Quirino." 'Omnis,' as if the whole forest conspired to hide it. Comp. Aeneas' prayer below v. 186 foll.

139.] The sense is virtually the same as if Virg. had said "claudunt convallibus umbris," the glades being looked upon as the instruments by which the trees close up the golden bough. 'Operta,' the secrets: 'opertum' is used substantively more than once in Cic.: see Forc.

141.] 'Quam qui' = "quam ei qui:" some important MSS. read 'quis,' which would make the construction easier. 'Fetus' of the bough as the produce of the tree, v. 207 below. In G. 1. 189 it signifies fruit as opposed to leaves.

142.] 'Pulchra' need be no more than an ornamental epithet: but its position seems to show that the beauty of the gift is considered to be appropriate to the beauty of the goddess. 'Suum munus' like "Phoebo sua semper apud me Munera" E. 3. 62. 'Ferre instituit' like "mandat fieri sibi talia Daphnis" E. 5. 41.

143.] 'Primo' has the force of 'primo quoque,' the first in each case, and 'alter' of course is its correlative.

144.] 'Aureus,' 'golden too,' i.e. as well as its predecessor: there is no falling off in the new one.

Ergo alte vestiga oculis, et rite repertum 145  
 Carpe manu; namque ipse volens facilisque sequetur,  
 Si te fata vocant; aliter non viribus ullis  
 Vincere, nec duro poteris convellere ferro.  
 Praeterea iacet exanimum tibi corpus amici—  
 Heu nescis—totamque incestat funere classem, 150  
 Dum consulta petis nostroque in limine pendes.  
 Sedibus hunc refer ante suis et conde sepulchro.  
 Duc nigras pecudes; ea prima piacula sunt.  
 Sic demum lucos Stygis et regna invia vivis  
 Aspicies. Dixit, pressoque obmutuit ore. 155  
 Aeneas maestus defixus lumina voltu  
 Ingreditur, linquens antrum, caecosque volutat  
 Eventus animo secum. Cui fidus Achates  
 It comes, et paribus curis vestigia figit.

145.] 'Ergo,' its importance being such, v. 140. 'Alte vestiga oculis' is explained by v. 136. 'Rite' may be taken either with 'repertum,' = 'duly found,' or with 'carpe,' = 'pluck it reverently.'

146.] 'Ipse' = 'of itself,' strengthened by 'volens,' as in G. 2. 500. 'Sequitur' may be illustrated by 12. 423, "Iamque secuta manum, nullo cogente, sagitta excidit."

147.] 'Fata vocant' in a good sense: in 10. 472 in a bad one. 'Aliter' has sometimes the force of "alioquin:" see Forc. With 'non viribus ullis' comp. 12. 782.

148.] 'Vincere' of overcoming resistance, there being a contest between the man and the branch. 'Convellere' 3. 24, 31.

149.] 'Praeterea,' as a further thing to be done before approaching the shades, who would be offended by the neglect of the rites due to the dead. The notion of being unburied is contained in 'iacet,' the body being left to lie where it fell, instead of being taken up and burnt. 'Tibi' to show how the obstacle affected Aeneas.

150.] 'Funere' with his corpse. 'Funesta domus' was the phrase for a house in which a dead body lay. The whole fleet partakes in the pollution, so that it would be hopeless for the commander to approach the shades till the pollution has been removed. Comp. the language in Soph. Ant. 1016 foll. about the un-

buried body of Polynices and the extent of pollution caused by it.

151.] 'Consulta' are apparently the decrees of the gods or of destiny, so that "consulta petere" = "poscere fata." 'Pendere,' 'hang about,' of delay, as in Flor. 1. 13, "Sex mensibus barbari circa montem unum pependunt."

152.] 'Sedibus refer suis,' 'commit him to his due resting-place,' referring probably both to the committal of the body to the tomb and to the consequent transference of the spirit to the shades. 'Referre' of paying a due: see 2. 543 note. 'Conde sepulchro' 3. 68.

153.] The sacrifice had no reference to Misenus (comp. below vv. 236, 243 foll.), but was intended to propitiate the shades towards their living visitor. 'Nigras pecudes' is more fully explained by vv. 243 foll. 'Prima' seems rightly taken by Heyne as previous or preliminary. So nearly 1. 24, "Prima quod ad Troiam pro caris gesserat Argis."

155.] 'Presso ore' like "premere vocem" 9. 324.

157.] 'Ingreditur' seems to mean 'enters on his journey to the shore,' or perhaps merely 'goes on:' comp. 8. 309. 'Caecos eventus' probably includes the various things he had heard from the Sibyl—the prediction of vv. 83 foll., the doubt about the golden bough, and the mysterious death.

159.] 'Figere' is so often used as a

Multa inter sese vario sermone serebant, 160  
 Quem socium exanimem vates, quod corpus humandum  
 Diceret: atque illi Misenum in litore sicco,  
 Ut venere, vident indigna morte peremptum,  
 Misenum Aeoliden, quo non praestantior alter  
 Aere ciere viros, Martemque accendere cantu. 165  
 Hectoris hic magni fuerat comes, Hectora circum  
 Et lituo pugnas insignis obibat et hasta.  
 Postquam illum vita victor spoliavit Achilles,  
 Dardanio Aeneae sese fortissimus heros  
 Addiderat socium, non inferiora secutus. 170  
 Sed tum, forte cava dum personat aquora concha,  
 Demens, et cantu vocat in certamina divos,

synonyme for 'ponere' that it is most natural to take 'vestigia figit' like "vestigia ponat" G. 3. 195, meaning he walks moodily along. Other editors see more in the word, thinking that 'figit' means 'planting in the ground,' therefore walking laboriously and slowly. See below 197.

160.] 'Vario sermone,' "various conjectures on the matter," 1. 748, 8. 309. 'Serebant' were talking over: literally were joining or setting in order. 'Sermone serebant' is a quasi-pun, as 'sermo' is derived from 'sero.' "Sermonem serere" occurs in Plautus, and "serere colloquia" in Livy.

162.] 'Atque' see on E. 7. 7. It perhaps may be rendered, "when lo! they see," &c.

164.] 'Aeoliden,' probably the son of Aeolus, a Trojan of age and rank, killed afterwards 12. 542 foll. There would however be plenty of Homeric precedent for making him the son of a god, and some propriety in ascribing the birth of an illustrious trumpeter to the god of the winds.

165.] 'Praestantior ciere' like "boni inflare" E. 5. 1 note. Misenuus has already appeared 3. 239 as a trumpeter, an officer, as has often been remarked, unknown to Hom., who however mentions a trumpet in a simile 11. 18. 219.

166.] 'Circum' is like the use of *ἀμφί* or *περί* in Greek to express companionship.

167.] The 'lituus' differed from the 'tuba,' which appears below v. 233 as Misenuus' instrument, in being slightly bent: but the two are used

as synonymous by Virg. "Proelia obire" occurs Lucr. 4. 967.

168.] 'Vita spoliavit' like "corpus spoliatum lumine" 12. 935.

169.] "Dardanio Aeneae" 1. 494.

170.] 'Addiderat sese socium' 2. 339, E. 6. 20. 'Inferiora' is rightly explained by Heyne as a Grecism, *τὰ ἥττω* for *τὸν ἥττωτα*. 'No inferior fortunes.' Virg.'s doctrine of the equality of Aeneas to Hector appears again 11. 291.

171.] 'Concha' is probably the same as the 'lituus' or 'tuba,' being substituted for it as more appropriate to a performance on the water, and more likely to rouse the jealousy of Triton, whose instrument it was, 10. 209. Comp. Ov. M. 1. 333. Here as elsewhere 'dum' is followed by the present when the rest of the sentence would have led us to expect some other tense: see on E. 7. 6, G. 4. 560. Here there may be a rhetorical propriety in the discrepancy, the suddenness of the retribution being expressed by the intimation that it was over while the provocation was still going on.

172.] 'Demens' is used like *μῆνους* 11. 2. 37 and elsewhere. Strictly speaking it belongs to the second clause here rather than to the first; but the act of defiance is implied in the first clause. 'Vocare in' is very common in Virg., the general sense being apparently the same in all, that of calling to a place (e. g. "vocare in vota," to invoke the presence of the gods at a vow), though the particular applications are very dif-

Aemulus exceptum Triton, si credere dignum est,  
 Inter saxa virum spumosa inmerserat unda.  
 Ergo omnes magno circum clamore fremebant, 175  
 Praecipue pius Aeneas. Tum iussa Sibyllae,  
 Haud mora, festinant flentes, aramque sepulchri  
 Congerere arboribus caeloque educere certant.  
 Itur in antiquam silvam, stabula alta ferarum,  
 Procumbunt piceae, sonat icta securibus illex, 180  
 Fraxineaeque trabes cuneis et fissile robur  
 Scinditur, advolvunt ingentis montibus ornos.  
 Nec non Aeneas opera inter talia primus  
 Hortatur socios, paribusque accingitur armis.  
 Atque haec ipse suo tristi cum corde volutat, 185  
 Adspectans silvam immensam, et sic voce precatur:  
 Si nunc se nobis ille aureus arbore ramus  
 Ostendat nemore in tanto! quando omnia vere

ferent. "Provocare in aleam" occurs Plaut. *Curc.* 2. 3. 76 (Forc.), but "provocare ad" is more usual.

173.] "Exceptum inmerserat" = "exceperat et inmerserat," "excipere" being used of surprise, as in 3. 332, E. 3. 18.

174.] "Inter saxa" implies that the provocation and its punishment took place on the coast, and "spumosa" perhaps points the same way.

175.] "Fremere" of lamentation 4. 668.

177.] "Festinare" with acc. 4. 575. "Aram sepulchri" seems rightly understood by Serv. not of the altars to the "Di Manes" (3. 63 note), but of the pyre piled up like an altar. "Congerere arboribus" might be said of heaping the altar with boughs for fuel, but "caelo educere" points to a more considerable structure, and the gen. "sepulchri" would be somewhat harsh for "sepulchralis." Βαμύς is used in Hom. of any raised place, and in later Greek actually of a tomb: see *Lidd.* and *Scott.*

178.] "Caelo educere" 2. 186.

179.] Imitated from *Il.* 23. 114 foll. "Stabula alta" 9. 388, 10. 723, which show that 'alta' here means high, not deep. For the sense comp. note on v. 8 above.

180.] Pitch-trees were used in funeral piles, "picea . . . rogis virens," Pliny 16. 10.

182.] 'Montibus,' from the mountains, as the sense shows. 'Advolvunt,' 'litori' or 'pyrae,' like "advolvere focus ulmos" G. 3. 378.

183.] 'Primus' not with 'opera inter talia,' which would be more modern than classical. 'Primus' is like 'praecipue' above v. 176. "Media inter talia" 4. 663.

184.] He takes up an axe like the rest. 'Accingitur' here is metaphorical, like 'armis': but the word is sometimes used loosely: see on v. 570 below.

185.] Comp. above v. 167, "volutat secum." "Multaque dura suo tristi cum corde putabant" 8. 522. See on G. 2. 147. 'Haec' seems to mean the things which he eventually utters: but in that case 'sic' follows rather awkwardly.

186.] The reading is exceedingly doubtful, some MSS. giving 'forte,' and others 'ore.' 'Forte' in this collocation is unmeaning, but 'voce' has real force, praying aloud being contrasted with thinking silently. What follows is rather a wish than a prayer: *ei γάρ* however is used in Hom. in addresses to deities.

187.] 'Arbore' on the tree, as in G. 3. 353. The sense is, Would that the first part of the Sibyl's words may prove as true as the second has done.

Heu nimium de te vates, Misene, locuta est.  
 Vix ea fatus erat, geminae cum forte columbae 190  
 Ipsa sub ora viri caelo venere volantes,  
 Et viridi sedere solo. Tum maxumus heros  
 Maternas adgnoscit aves, laetusque precatur  
 Este duces, o, si qua via est, cursumque per auras  
 Dirigite in lucos, ubi pinguem dives opacat 195  
 Ramus humum. Tuque, o, dubiis ne defice rebus,  
 Diva parens. Sic effatus vestigia pressit,  
 Observans, quae signa ferant, quo tendere pergant.  
 Pascentes illae tantum prodire volando,  
 Quantum acie possent oculi servare sequentum. 200  
 Inde ubi venere ad fauces graveolentis Averni,  
 Tolkunt se celeres, liquidumque per aera lapsae  
 Sedibus optatis geminae super arbore sidunt,  
 Discolor unde auri per ramos aura refulsit.

189.] 'Omnia vere locuta est,' the Homeric πάντα θεὰ νημερτὰ εἰπεν.

190.] 'Forte' denotes the coincidence.

191.] 'Sub ora' like "sub oculos:" see Forc. 'sub.' It seems that in augury certain distances were fixed, within which the omen was held to pertain to the person seeing it.

194.] Virtually = "este duces viae, si qua est." 'Cursum,' your flight, not our course (which would be possible, 'per auras' being taken i. q. 'volando').

195.] 'In lucos, ubi' = 'in eam partem lucorum ubi.' 'Pinguem' seems to refer to the richness of the soil which could produce a tree so gifted.

196.] 'Deficere,' 'to fall,' of forsaking a cause. 'Rebus' is of course the dat. 'Forsake not our cause at this crisis.'

197.] 'Vestigia pressit' see above on v. 159. 'Pressit' in this place = "repressit." "Attoniti pressere gradum" is quoted by Forc. from Val. Fl. 2. 454. So "comprime gressum" below v. 389, "pedem repressit" 2. 378, "stayed his steps."

198.] 'Quae signa ferant' = "quid significant," as "ea signa dedit" 2. 171 = "id significavit." 'Signum' is used of omens: see on 4. 167.

199.] The meaning seems to be that they keep flying on and alighting

to feed alternately—in other words that in their feeding they fly on from spot to spot.

200.] 'Possent' is rightly explained as indicating the object of the doves in flying onward. 'Acies' is used strictly of the pupil of the eye as the organ of vision. "Acies ipsa, qua cernimus, quae pupula vocatur," Cic. N. D. 2. 57. 'Servare' of observing or keeping in view, as in v. 338 below &c.

201.] 'Graveolentis' is explained by vv. 240 foll. below. For the word comp. G. 4. 270.

203.] 'Sedibus optatis' seems to mean 'having chosen their place to settle' (comp. 1. 425, 3. 109, 133). The birds are said to mark the spot before finally alighting there. At the same time it is quite possible to refer it to Aeneas and take it 'wished for,' as though he wished for no definite spot, he wished for the spot where the golden branch grew, wherever that might be. 'Geminæ,' they settled together, in a pair, makes the picture more perfect. We do not care to know whether they flew precisely together; but that they settled at the same moment in the same spot.

204.] 'Aura auri' is explained "splendor auri" by Serv. The account of this use of the word 'aura' is apparently to be sought in the

- Quale solet silvis brumali frigore viscum 205  
 Fronde virere nova, quod non sua seminat arbos,  
 Et croceo fetu teretis circumdare truncos :  
 Talis erat species auri frondentis opaca  
 Ilice, sic leni crepitabat brattea vento.  
 Corripit Aeneas extemplo avidusque refringit 210  
 Cunctantem, et vatis portat sub tecta Sibyllae.  
 Nec minus interea Misenum in litore Teucri  
 Flebant, et cineri ingrato suprema ferebant.  
 Principio pinguem taedis et robore secto

connexion between the notions of light and air (see on G. 2. 340, and comp. v. 747 below, "aurai simplicis ignem"), and also between those of light and motion, as in αἶσλος, &c., the gleaming light being naturally identified with the flickering breeze. The use of ῥινή in Greek, which hovers between "a blast of air" and "a coruscation of light," may serve as an illustration. Comp. ῥιπαις ἐχθίστων ἀνέμων Soph. Antig. 137, with παμφέγγεις ἀστρων ῥιπᾶς Soph. Elect. 106.

205.] 'Viscum' G. 1. 139 of the birdlime collected from the mistletoe, here of the plant itself. 'Brumali frigore' the mistletoe flourishes in the winter, and the time is naturally chosen for the sake of contrast between its leaves and the bareness of the tree on which it grows, though the circumstance really makes it less like that with which it is compared, as there the golden bough was seen among green ones.

206.] 'Quod non sua seminat arbos' might refer to the growth of the plant from a tree which is not really its parent, 'non sua' being joined as in G. 2. 82; but it also may allude to the opinion of the ancients that it was really an animal product, the excrement of birds (Pliny 16. 44, 24. 4), not, as later research has proved it to be, a parasitic plant, the seeds of which are deposited by birds on other trees. 'Seminat' seems to be used vaguely in the sense of producing. Comp. the use of "semina" for plants in G. 2. 268, 356 &c. The word is prosaic rather than poetical: see Forc.

207.] 'Croceo fetu' Pliny 24. 4 says of the mistletoe "Optimum est... extra fulvum, intus porra-

ceum." The colour is of course a prominent feature in the comparison.

208.] 'Auri frondentis' comp. v. 144 above. 'Opaca' v. 138. The dark shade of course gives the contrast.

209.] 'Ilice' the particular kind of tree has not hitherto been specified by Virg., a proof that he attaches no importance to the specification. 'Leni vento' 3. 70. 'Crepitabat' is not strictly speaking a point in the comparison. Virg. only means 'the leaf looked thus as it rustled tinkling in the wind.' 'Brattea' is thin foil, thinner than 'lamina' a metallic plate. It is classed with cobweb for its thinness by Lucr. 4. 727. The leaf is called 'brattea' here, as the 'brattea' is called 'folium' in Latin, in Greek πέταλον, and in English foil or leaf.

211.] 'Cunctantem' as a correlative to 'avidus,' Aeneas' eagerness being too great even for the willingness of the branch (see v. 147). Comp. G. 2. 236, "glæbas cunctantis." 'Tecta Sibyllae' seems to be the temple.

212.] "Nec minus interea" 1. 693 &c., a common form of transition in Virg.

213.] 'Flebant' of funeral lamentation E. 5. 21. 'Ingrato,' thankless: so in the Copa (attributed to Virg.) v. 35, "Quid cineri ingrato servas bene olentia sarta?" The dead body is called 'cinis' by anticipation. Forc. quotes no instance of 'suprema' for obseques earlier than Virg., after whose time it is frequent. "Supremis munibus" 11. 25, "supremum honorem" ib. 61. 'Ferre' of offerings 3. 19 &c.

214.] With the description of the pile comp. that of the pile of Patroclus II. 25. 163 foll. On the whole it

Ingentem struxere pyram, cui frondibus atris 215  
 Intexunt latera, et feralis ante cupressos  
 Constituunt, decorantque super fulgentibus armis.  
 Pars calidos latices et aena undantia flammis  
 Expediunt, corpusque lavant frigentis et unguunt.  
 Fit gemitus. Tum membra toro defleta reponunt, 220  
 Purpureasque super vestes, velamina nota,  
 Coniiciunt. Pars ingenti subiere feretro,  
 Triste ministerium, et subiectam more parentum  
 Aversi tenuere facem. Congesta cremantur  
 Turea dona, dapes, fuso crateres olivo. 225

is best to connect 'taedis' with 'pinguem,' 'roboresco' with 'ingentem'; see on 4. 505, where 'taedis' and 'roboresco' are also explained.

215.] 'Ingentem' comp. v. 178 above. The greater the pile, the greater the honour. Patroclus' pile measured a hundred feet both ways, *Il. l. c.*; there however many bodies of men and horses were burnt. 'Frondibus atris,' leafy boughs from funeral trees like the yew.

216.] 'Feralis ante cupressos' the pyre was faced with trunks of cypress, which may have been used as supports for the other logs. We learn from Varro that cypress wood was burnt to overpower the smell of the burning flesh.

218.] 'Undantia' with 'flammis,' as it is the process of boiling that is going on. Comp. Virg.'s own simile 7. 462 foll.

219.] 'Expediunt' 1. 178. The meaning is simply that they get the pots boiled, or get ready boiling water.

220.] 'Defleta' like 'fletu' v. 481, "deflere" having the additional force of weeping one's fill, as in *Il. 59*. 'Toro' = "feretro," the bier being laid on the pile and burnt with it. Comp. 4. 507, 659, where it is used of the "lectus iugalis" which Dido has spread on the top of the pile.

221.] Purple robes were used for wrapping the dead at great Roman funerals. There is also some Homeric analogy for the custom. Comp. *Il. 24. 795*, of Hector's corpse, *πορφύρεϊς πέπλοις καλύψαντες μαλακοῖσιν*. Virg. makes Aeneas wrap Pallas in the same manner *Il. 72* foll.

222.] 'Subire' in the sense of supporting generally takes an acc., some-

times, though rarely, the dat. or abl. It is not easy to distinguish these two last cases: in sense they would appear to differ, the one being equivalent to the acc. (move towards a thing, place one's self under), the other denoting motion when placed under. To carry the bier was esteemed an honour to the deceased among the Romans, as to bear the pall with us: comp. Tac. A. 1. 8, "Conclamant patres, corpus (Augusti) ad rogi huius senatorum ferendum."

223.] 'Triste ministerium' is not an interjection, but a cognate acc., or acc. in apposition to the action of the verb. The construction is infinitely rarer in Latin than in Greek (see on G. 3. 41): comp. however 9. 53, 10. 311, 11. 383, 8. 487. 'Subicere' of setting fire to a thing 2. 37, 11. 186. Comp. Lucr. 6. 1285, "subdebantque faces," of burning the dead during the plague of Athens. 'More patrum' probably refers to the whole process of the funeral: comp. 11. 196, "huc corpora quisque suorum More tulere patrum." Virg. perhaps means that the same who carried the bier afterwards applied the torch: but his words need not be pressed.

225.] 'Dapes' doubtless refers to the victims, not as some have thought, to the spices and oil. So perhaps 3. 301. In 5. 92 the reference is doubtful. For the application of 'dapes' to sacrifices see Forc. Victims are also mentioned 11. 197 foll., after 11. 23. 166, *Od. 24. 65*, none of which passages however speak of spices or oil. Libations of oil were made in the subsequent offerings to the grave (*E. 5. 65*), which seem to

Postquam conlapsi cineres et flamma quievit,  
 Reliquias vino et bibulam lavere favillam,  
 Ossaue lecta cado textit Corynaeus aeno.  
 Idem ter socios pura circumtulit unda,  
 Spargens rore levi et ramo felicis olivae, 230  
 Lustravitque viros, dixitque novissima verba.  
 At pius Aeneas ingenti mole sepulchrum  
 Inponit, suaue arma viro remumque tubamque,  
 Monte sub aereo, qui nunc Misenus ab illo  
 Dicitur, aeternumque tenet per saecula nomen. 235  
 His actis propere exsequitur praecepta Sibyllae.  
 Spelunca alta fuit vastoque inmanis hiatu,  
 Scrupea, tuta lacu nigro nemorumque tenebris,  
 Quam super haud ullae poterant inpune volantes  
 Tendere iter pennis: talis sese halitus atris 240  
 Faucibus effundens supera ad convexa ferebat:

have had much in common with the actual funeral solemnities. See also Od. 24. 73, referred to on v. 227 below. 'Fuso crateres olivo' is doubtless the abl. of description, cups of poured out oil. Really of course it is not the cup that is burnt, but its contents, so that 'crateres' is used somewhat like "pocula" E. 8. 28.

228.] 'Lecta,' collected from the pile, λέγειν or λέγεσθαι in Hom. Il. cc. The process was called *δοτολογία*: Aesch. wrote a play named 'Οστολόγος. 'Cadus' is doubtless an urn, as *κάδος* is used for a balloting-urn.

229.] Corynaeus also performs the lustration, that the crews might be purified from the pollution contracted by the dead body, v. 150 above. It does not appear whether lustration formed a regular part of a Roman funeral, as of course we cannot argue from this passage that it did: but there was a lustration in the month of February, the month of special solemnities in honour of the Di Manes. 'Circumtulit,' a Virgilian variety of expression: comp. Plaut. Amph. 2. 2. 145, "quin tu istane iubes Pro cerrita circumferri?" It is to be explained on the analogy of the double structure of "circumdare" &c. "aliquam rem alicui" and "aliquem aliqua re," "circumtulit socios pura unda" being a variety for "circumtulit socios puram undam." See on G. 4. 337.

230.] The manner of the lustration is described, sprinkling with a wetted branch. Bay was used as well as olive, Juv. 2. 158. 'Rore et ramo' is a good instance of *ὁ ἅδ' ὅμοι*: see on G. 2. 192. "Felici comptus oliva" 7. 751, distinguished from the oleaster.

231.] "Dixitque novissima verba" 4. 650. The reference seems to be to the "vale" with which they took leave of the dead, not to the "ilicet," with which the assembly was dismissed.

233.] 'Arma' seems to refer to 'remumque tubamque,' like "Cerealia arma" 1. 177 &c., as his arms in the strict sense appear to have been burnt with him, v. 217.

234.] The 'aerial promontory' still bears the name "Punta di Miseno."

235.] Comp. the promise to Palinurus below v. 381. "Et nunc magnum tenet Ardea nomen" 7. 412.

237.] This grotto is not the same as that mentioned v. 11 above. Hayne identifies it with one now called Baian, as looking towards Baiae.

238.] 'Tuta' participle, sheltered, as in l. 571 &c. The meaning seems to be that the darkness appears to afford it a protection.

240.] "Tendit iter velis" 7. 7.

241.] Comp. Lucr. 6. 819, "Mortiferam vim, de terra quae surgit in auras," "Supera convexa" v. 750 below.



[Unde locum Graii dixerunt nomine Avernum.]  
 Quattuor hic primum nigrantis terga iuencos  
 Constituit frontique invergit vina sacerdos,  
 Et summas carpens media inter cornua saetas 245  
 Ignibus inponit sacris, libamina prima,  
 Voce vocans Hecaten, Caeoque Ereboque potentem.  
 Supponunt alii cultros, tepidumque cruorem  
 Succipiunt pateris. Ipse atri velleris agnam  
 Aeneas matri Eumenidum magnaеque sorori 250  
 Ense ferit, sterilemque tibi, Proserpina, vaccam.  
 Tum Stygio regi nocturnas inchoat aras,  
 Et solida inponit taurorum viscera flammis,  
 Pingue super oleum fundens ardentibus extis

242.] This line is wanting in some MSS. There is nothing un-Virgilian about it, but as external evidence leaves the matter doubtful, it is placed in brackets. There is also a variation between the Greek and Latin forms 'Aornon' and 'Avernum,' most MSS. favouring the latter.

243.] Comp. G. 4. 538 foll., where four bulls and four heifers are sacrificed to the Manes of Orpheus and Eurydice. "Nigrantis terga iuencos" 5. 97. Black was the colour of the victims sacrificed to the shades, v. 153 above, Od. 10. 523-527.

244.] 'Constituit' 5. 237. 'Frontique invergit vina:' comp. 4. 61. Plaut. Curc. 1. 2. 12 has "Invergere in me liquores tuos sino ductim."

245.] The plucking of hairs from the head of the victim and the throwing of them into the fire as *ἀπαγᾶι*, or first offerings, is a Homeric custom, Od. 3. 445. 'Saetas' of the hair of oxen 7. 790.

246.] 'Libamina prima,' *ἀπαγᾶι*, as 'libare' is used of pouring out or taking away the first part of any thing. 'Inponit' is frequently used of offerings, 1. 49, 4. 453.

247.] See on v. 245. 'Voce vocans' 4. 680 note. For Hecate's attributes see on 4. 510. 'Caeo potentem' less strong than 'caeli potentem,' implying not sovereignty over a place, but power in it.

248.] 'Supponunt' because the throat was cut from beneath. So Dionys. Hal. 7. 73 has *ἀντιθεῖναι τὰς ἐπαγῆδας* in a description of a sacrifice.

249.] The form 'succipiunt,' though somewhat unusual, is supported by good authority. The object of catching the blood is said by Donatus to be "ne iam sacratus in terram cadat." The Greek feeling would seem to have been just the reverse, as what was poured on the earth was supposed to reach the powers below. Virg. however seems to mean that the blood is caught in bowls that it may be, apparently with more solemnity, afterwards poured out on the ground (3. 67., 5. 78). 'Ipse' Aeneas also acts as sacrificer, in the Homeric fashion. Stat. Theb. 4. 445 has "Velleris obscuri pecudes."

250.] The mother of the Eumenides was Night (7. 331., 12. 846, Aesch. Eum. 418 &c.), her great sister Earth, both being daughters of Chaos. Comp. Hes. Theog. 116 foll., where however the birth of Gaia from Chaos is not expressly stated.

251.] So Od. 11. 30 Ulysses vows that on his return to Ithaca he will sacrifice to the shades, *ορεῖσθαι βοῦν ἡνὶς ἀπὸ γῆρας*.

252.] 'Stygio regi' of Pluto, like "Iovi Stygio" 4. 638. 'Nocturnas' sacrifices to the infernal gods were performed by night, which is now going on, as we see from v. 255. 'Inchoare aras' like "inchoare delubrum" Cic. de Domo 51. 132.

253.] 'Solida' = "integra," as in 2. 639. Holocausts were offered to the infernal gods, Apoll. R. 3. 1033. For 'viscera' see G. 3. 559., 4. 302. 'Inponere' above v. 246.

254.] 'Extis' are the entrails pro-

Ecce autem, primi sub lumina solis et ortus 255  
 Sub pedibus mugire solum, et iuga coepta moveri  
 Silvarum, visaeque canes ululare per umbram,  
 Adventante dea. Procul o, procul este, profani,  
 Conclamat vates, totoque absistite luco;  
 Tuque invade viam, vaginaque eripe ferrum; 260  
 Nunc animis opus, Aenea, nunc pectore firmo.  
 Tantum effata, furens antro se innisit aperto;  
 Ille ducem haud timidis vadentem passibus aequat.  
 Di, quibus inperium est animarum, Umbraeque si-  
 lentes,  
 Et Chaos, et Phlegethon, loca nocte tacentia late, 265  
 Sit mihi fas audita loqui; sit numine vestro

per, as distinguished from 'viscera.' Comp. Aesch. Ag. 1221, *ὅν ἐντέροις τε σπλάγχν'*. Oil was one of the offerings to the dead (see on v. 225), but it may have been intended merely to feed the fire. The last syllable of 'super' is lengthened as that of 'puer' is E. 8. 66, "Desine plura puer, et quod nunc instat agamus."

255.] 'Primi sub lumina solis et ortus,' *ἐν δὲ αὐτοῖς*. 'Primi' = "prima," and 'prima lumina' = "ortus." "Lumina solis" 8. 69, Lucr. 1. 5. Comp. also 7. 130, "primo cum lumine solis."

256.] Comp. 4. 490, "mugire videbis Sub pedibus terram, et descendere montibus ornos." See also on E. 4. 50. 'Iuga silvarum': the ridges are regarded as belonging to the woods which grow on them rather than vice versa. So "iuga nemorum" 11. 545, "dorso nemoris" G. 3. 436.

257.] The dogs here are infernal hounds accompanying Hecate: comp. G. 1. 470. 'Ululare' of dogs, as of wolves 7. 18, G. 1. 486. Comp. *ὑλάσκω*. So possibly 4. 608 (note), "Nocturnisque Hecate trivis ululata per urbes."

258.] 'Procul o, procul este, profani' is perhaps a translation of Callim. Hymn to Apollo v. 2, *ἱκός, ἱκός, ὁσῆς ἀλκρῆς*. The uninitiated were warned off at the commencement of the mysteries: comp. Hor. 3 Od. 1. 1. If the words have any distinct reference here, it must be to the companions of Aeneas, who were not to undertake the journey with him. With 'procul este,' as used rather than "procul ite," comp. the use of 'abesse,' *ἀρσείναι*.

260.] 'Invadere viam,' exactly the

opp. of "evadere viam" 2. 731, is to enter upon a journey, set out. Why Aeneas is told to draw his sword does not appear. Ulysses does so, Od. 11. 48 foll., as commanded by Circe, and thereby prevents the ghosts from drinking the blood before he chooses that they should do so: but when Aeneas uses his sword vv. 290 foll. below, he is warned by the Sibyl that he can do them no harm. "Vaginaque eripit ensem" 4. 579.

262.] 'Furens': the arrival of Hecate and the greatness of the undertaking having brought back the afflatus.

263.] 'Aequare' of keeping pace with, 3. 671.

264.] The special invocation greatly enhances the solemnity of the present passage. "Di, quibus inperium pelagi est" 5. 235. 'Umbrae—late' are vocatives co-ordinate with 'Di,' not, as they might possibly be, nominatives co-ordinate with 'inperium,' though 'loca' is perhaps rather awkward of things addressed as persons. 'Umbrae' are the ghosts, who are called "silentes" below v. 432 without a substantive.

265.] 'Chaos' is classed with Erebus 4. 510, as here with 'Phlegethon' (vv. 550 foll.), singled out from the infernal rivers as the most terrible of all. 'Loca nocte tacentia late,' as the infernal regions are called "loca senta situ" below v. 462, "loca turbida" v. 534.

266.] The second 'sit' is for 'liceat,' as in E. 10. 46, though it would be possible to understand 'fas,' 'Audita' whence had Virgil heard the

Pandere res alta terra et caligine mersas.

Ibant obscuri sola sub nocte per umbram,

Perque domos Ditis vacuas et inania regna :

Quale per incertam lunam sub luce maligna 270

Est iter in silvis, ubi caelum condidit umbra

Iuppiter, et rebus nox abstulit atra colorem.

Vestibulum ante ipsum primisque in faucibus Orci

Luctus et ultrices posuere cubilia Curae ;

Pallentesque habitant Morbi, tristisque Senectus, 275

Et Metus, et malesuada Fames, ac turpis Egestas,

Terribiles visu formae, Letumque, Labosque ;

Tum consanguineus Leti Sopor, et mala mentis

account? 'Numine,' as in 1. 133., 2. 777 &c., seems to have its etymological sense of 'consent' or 'permission,' though it might also mean 'aid' or 'influence.'

267.] 'To disclose the secrets of the world below.'

268.] 'Obscurus' of persons concealed 2. 135, G. 4. 424. For 'solus' applied to things where persons are really thought of, comp. G. 3. 249; though in each case there is of course a certain propriety in the epithet as applied to the thing.

269.] 'Vacuas' and 'inania' both give the notion of empty space, indicating that the mansions of the dead are capable of receiving all comers, and that their present inmates are unsubstantial, so that earthly travellers there would feel a sense of desolation, the same which has been already expressed by 'sola sub nocte.'

270.] 'Per incertam lunam' answers to 'per umbram,' v. 268, 'sub luce maligna' to 'sola sub nocte.' The moonlight is looked upon as a medium through which they pass. Comp. 2. 255, 'per amica silentia lunae;' ib. 340, 'oblati per lunam,' though in both cases the expression is somewhat less harsh: see also G. 4. 59, 'nare per aestatem liquidam.' 'Maligna' comp. G. 2. 179.

271.] 'In silvis,' where it is darker and harder to keep the road than in the open. Comp. the description of Nisus and Euryalus 9. 381 foll.; also Hor 2 S. 3. 48, 'velut silvis, ubi passim Palantis error certo de tra-

mite pellit." This passage may have suggested the beginning of Dante's *Divina Commedia*, "Mi ritrovai per una selva oscura."

272.] 'Iuppiter,' as the god of the sky, E. 7. 60.

273.] "Vestibulum ante ipsum primoque in limine" 2. 469, where see note on the meaning of 'vestibulum.' It would seem most simple to understand the two expressions as poetically equivalent. 'Fauces,' properly 'the throat,' often used of a narrow entrance: comp. G. 4. 467, "Taenarias fauces, alta ostia Ditis." Orcus, the god of the dead, is here as elsewhere used for the place, like 'Aides.'

274.] 'Luctus' is half personified 2. 369. 'Ultrices Curae' probably the stings of conscience. The commentators refer to the well-known passage in Juv. 13. 192 foll.

275.] "Subeunt morbi tristisque senectus, Et labor et durae rapit inclementia mortis" G. 3. 67.

276.] 'Malesuada' occurs in Plaut.: see Forc. The sense is not unlike that which is sometimes borne by 'inprobus' in Virg., e.g. 2. 80, 356. Comp. Hom.'s language about the stomach Od. 17. 286 foll. 'Turpis' seems to refer to physical unsightliness.

277.] "Horribili visu portenta" 11. 271. 'Letum' appears as if strictly speaking it ought not to have been placed before the gates of Orcus; but it is rewarded as one of the many human ills.

278.] 'Mala mentis gaudia' i. q. 'maiae mentis gaudia.' Sen. Ep. 59 thinks the epithet an improper one,

Gaudia, mortiferumque adverso in limine Bellum,  
 Ferreique Eumenidum thalami, et Discordia demens, 280  
 Vipereum crinem vittis innexa cruentis.

In medio ramos annosaque brachia pandit  
 Ulmus opaca, ingens, quam sedem Somnia volgo  
 Vana tenere, ferunt, foliisque sub omnibus haerent.  
 Multaque praeterea variarum monstra ferarum 285  
 Centauri in foribus stabulant Scyllaeque biformes  
 Et centumgeminus Briareus ac belua Lernaë,

as joy is always a good thing, since none but the wise can feel it. Virg. doubtless means to include evil pleasures of all kinds, as real evils, the end of which is death.

279.] "Adverso in limine" confronting those who approach on the threshold, below v. 636.

280.] But the Furies are said to carry on their work within vv. 570 foll. To this we may answer either that these are only their sleeping chambers, or that Virgil is inconsistent, having perhaps followed two distinct legends. There is something similar about the Hydra vv. 287, 576. The 'thalami' are chambers, perhaps resembling the cells of the porters in some Roman houses (Dict. A. 'Domus,' 'Ianua'). 'Discordia' had been already personified by Ennius, whose words are quoted by Hor. 1 S. 4. 60.

281.] Virg. represents Discord as a Fury, with snakes for hair. 'Vipereum crinem' like "anguino capillo" Catull. 62 (64). 193. 'Vipereus' occurs again 7. 351, 753. 'Innexa crinem vittis' with her hair bound with fillets; 'crinem' being governed by 'innexa,' as if it had been "cui aliquis crinem innexuerat." Comp. "delphinum caudas utero commissa luporum" 3. 423.

282.] 'In medio' perhaps of the 'impluvium' comp. 2. 512 foll., where a bay-tree grows in the 'impluvium' of Priam's palace. We must not however expect to be able to trace such details in the description of these vast shadowy realms.

283.] 'Opaca, ingens' 3. 619. 'Volgo' may go either with 'ferunt' or with 'tenere' but the latter seems more forcible. Comp. 3. 643, "habitant ad litora volgo." In Od. 24. 12 the *ἔμνος Ὀψέπων* is reached before the shades.

284.] 'Vana' seems to mean fallacious as well as unsubstantial. Comp. the distinction between 'verae umbrae' and 'falsa insomnia' below vv. 894 foll. "Ne vana putes haec fingere somnum" 8. 42. 'Haerent,' understand 'somnia.' For the change of construction comp., as somewhat similar, 9. 593, "Cui Remulo cognomen erat, Turnique minorem Germanam nuper thalamo sociatus habebat."

285.] 'Praeterea' may be beside the dream-laden elm, which we must then suppose to be in the middle of the vestibule, or besides the shapes mentioned vv. 274 foll. 'Monstra ferarum' = "monstruosae ferae," as "monstra deum" 8. 698 = "monstruosi Di."

286.] 'Stabulant' neuter, G. 3. 324. The word is appropriate to the Centaurs. 'Scyllae' may be meant to include the two Scyllas, as the daughter of Nisus was turned into a monster according to one legend (see on E. 6. 74), or the plural may be rhetorical, like Milton's "Hydras and Chimaeras dire."

287.] 'Centumgeminus' = "centuplex," as "tergeminus" A. 510 = "triplex," "septemgeminus" v. 801 below = "septemplex." The latter part of the compound has no very precise force, as is frequently the case in compounds in Greek, though the notion probably is that as 'geminus' indicates repetition, 'tergeminus,' &c. may indicate a thing repeated three, &c. times. 'Tergeminus' is applied by Lucr. 5. 28 to Gorgon, who had three bodies. Briareus had not a hundred bodies, but a hundred hands (Il. 1. 402 foll.), so that the expression is far from exact. 'Belua Lernaë,' the Hydra, called "Lernaean anguis" 8. 300, "Lernaee pestis" Lucr. 5. 28.

Horrendum stridens, flammisque armata Chimaera,  
 Gorgones Harpyiaequae et forma tricorporis umbrae.  
 Corripit hic subita trepidus formidine ferrum 290  
 Aeneas, strictamque aciem venientibus offert,  
 Et, ni docta comes tenuis sine corpore vitas  
 Admoneat volitare cava sub imagine formae,  
 Inruat, et frustra ferro diverberet umbras.  
 Hinc via, Tartarei quae fert Acherontis ad undas. 295  
 Turbidus hic caeno vastaquae voragine gurgis  
 Aestuat atque omnem Coccyto eructat arenam.  
 Portitor has horrendus aquas et flumina servat  
 Terribili squalore Charon, cui plurima mento

288.] 'Stridens' of the Hydra, as elsewhere of serpents. The Chimaera is called 'flammis armata,' as the Parthian arrow is called "armata felle veneni" 12. 857.

289.] The 'forma tricorporis umbrae' is Geryon, mentioned again 7. 662, 8. 202. Aesch. Ag. 870 calls him τρισώματος, and Lucr. 5. 28 talks of "tripectora tergeminis vis Geryonai." The words "forma umbrae" indicate the spectral and unsubstantial nature of the appearances, pointed out by the Sibyl in the following lines.

290.] 'Hic' of time, 2. 122 &c.

291.] 'Strictam aciem' 2. 333. To offer a weapon at a person is a common expression in our own older writers.

292.] 'Docta' instructed, perhaps by Hecate, v. 565 below. But the word often means little more than wise or skilful: see Forc. 'Tenuis vitas' G. 4. 224. 'Sine corpore': see on G. 4. 475, where, as in v. 303 below, Virg. is not quite consistent with his language here.

293.] 'Cava imagine' means more than "nube cava" 1. 516, "cava umbra" 2. 360 note, expressing not merely that the spirits are enclosed by the visible shape, but that the shape is essentially hollow, ψυχὴ καὶ εἰδωλον, ἀτὰρ φέρεται οὐκ ἐνὶ πάσσῳ (Il. 23. 105: comp. Od. 10. 493). 'Admoneat—inruat': see on 5. 325.

294.] In Hom. Ulysses' sword operates as a real terror to the ghosts (see on v. 280 above). The legend was that Hercules drew his sword on the Gorgon when he went down to the shades, and was reassured by Hermes as Aeneas here is by the

Sibyl. 'Diverberet' 5. 503 note. 'Frustra diverberet,' he would try in vain to strike aside: comp. "nequiquam fallis" 12. 634.

295.] 'Hinc' seems to mean that it is only after passing the gate of Orcus that they see the way to Acheron. Acheron is called 'Tartareus' from its dismal associations, though it is not, like Phlegethon v. 551, a river specially surrounding Tartarus, but apparently encompasses the whole of the lower world. Virgil, however, has a very confused conception of these four rivers. Homer's account is brief, Od. 10. 513 foll., and he says nothing about them when describing Ulysses' actual journey.

296.] Acheron has here the characteristics of a marshy slough, combined with those of a rapid river. Comp. Plato, Phaedo pp. 112, 113. 'Caenum' and 'arena' are doubtless the same.

297.] 'Disgorges into Cocytus,' into which Virg. evidently supposed Acheron to empty itself. Hom. makes Cocytus an ἀραπέτης or arm of Styx.

298.] 'Portitor,' properly a person who collects the portoria, duties on exports and imports, or tolls (Dict. A. 'Portorium'); hence a person who receives toll for carrying passengers or goods, and so, as here, a ferryman, a sense which it bears Sen. De Benef. 6. 18, and in various passages of the poets, where, as here, it is applied to Charon. In later Latin it came to be used for a porter: see Forc. We have had the word used of Charon, G. 4. 502.

299.] 'Terribili squalore' is not to

Canities inculta iacet, stant lumina flamma, 300  
 Sordidus ex humeris nodo dependet amictus.  
 Ipse ratem conto subigit, velisque ministrat,  
 Et ferruginea subvectat corpora cymba,  
 Iam senior, sed cruda deo viridisque senectus.  
 Huc omnis turba ad ripas effusa ruebat, 305  
 Matres atque viri, defunctaque corpora vita  
 Magnanimum heroum, pueri innuptaeque puellae,  
 Inpositique rogis iuvenes ante ora parentum :  
 Quam multa in silvis autumni frigore primo  
 Lapsa cadunt folia, aut ad terram gurgite ab alto 310  
 Quam multae glomerantur aves, ubi frigidus annus

be taken with 'horrendus,' but forms in fact a second epithet. Charon is later than Hom., who employs only the agency of Hermes for transporting the dead to the shades (Od. 24), while the living cross the Ocean river in ships: he appears, however, in Eur. Alc. 252 &c., and Aristoph. Frogs 180 &c., and was represented by Polygnotus in his paintings in the Lesche of the Cnidians at Delphi.

300.] 'Canities' for 'cani,' 'grey hairs,' as in 9. 612., 10. 844., 12. 611. 'Stant lumina flamma' like 'pulvere caelum Stare vident' 12. 407. 'Stant' expresses the fixedness of the eyes, and the mass of the flame. "His eyes are fixed orbs of fire."

301.] Charon apparently wears a scarf or chlamys, which is twisted round the shoulders (Dict. Ant. 'Chlamys,' 'Nodus'). This was a pilot's costume from Plaut. Mil. 4. 4. 41 foll. 'Nodus' is to be taken strictly, not as implying a "fibula" or brooch, which would hardly be in keeping with the rest of Charon's trim.

302.] 'Ipse,' without assistance, old as he was. 'Subigit' G. 1. 202, apparently expressing the motion of the pole or oar, pushing up from beneath. Conto' s. 208. Comp. Eur. Alc. 253, ἔγνων χεῖρ' ἐνὶ κονίῳ Χάρων μ' ἤδη καλεῖ. 'Velisque ministrat' 10. 218. 'Velis' may either be dat., 'he attends to the sails,' or abl., 'he manages the boat with sails.'

303.] 'Ferruginea' seems to denote the murky hue of the infernal boat. It may, however, merely indicate the ordinary colour of ships (comp. νεὸς

κυανοπρόπλοιο Il. 15. 693). At any rate it is evidently the same with "caeruleam puppin" v. 410 below. 'Subvectat' used like "subvectus" s. 58, perhaps to express the difficulty of the exertion. 'Corpora:' see G. 4. 475, and comp. v. 391 below.

304.] 'Senior' with Virg. is not the same as 'senex.' In its technical sense among the Romans it was applied to those who were between forty-five and sixty, Gell. 10. 28. 'Cruda senectus' is a translation of αὐτὸν γῆρας, which occurs Od. 15. 357, Hes. Works 703, though apparently in a different sense of untimely (or perhaps cruel) old age. There is, however, a compound ἀμογέρον applied to Ulysses Il. 23. 791, and this is doubtless what Virg. meant to represent here, 'crudus' meaning fresh, with the blood still in the veins, opposed to dried up and withered.

305.] 'Huc' may be explained by 'ad ripas' (see on E. 1. 54), or it may refer to the boat.

306.] This and the two next lines are repeated from G. 4. 475-477, where see notes.

309.] 'Quam multa' G. 4. 473, where the simile resembles the second of the two now before us. 'Prima autumni sub frigora' G. 2. 321.

310.] 'Ad terram gurgite ab alto:' the birds are apparently supposed to have accomplished their voyage over the sea, and to be just alighting in a mass in the warmer clime that is to receive them. We are more familiar with the flocking together of the birds before departure.

311.] 'Frigidus annus,' the cold

Trans pontum fugat et terris inmittit apricis.  
 Stabant orantes primi transmittere cursum,  
 Tendebantque manus ripae ulterioris amore.  
 Navita sed tristis nunc hos nunc accipit illos, 815  
 Ast alios longe submotos arcet arena.  
 Aeneas miratus enim motusque tumultu  
 Dic, ait, o virgo, quid volt concursus ad amnem?  
 Quidve petunt animae? vel quo discrimine ripas  
 Hae linquunt, illae remis vada livida verrunt? 820  
 Olli sic breviter fata est longaeva sacerdos:  
 Anchisa generate, deum certissima proles,  
 Cocyti stagna alta vides Stygiamque paludem,

part of the year, as "pomifer annus" Hor. 3 Od. 23. 8 is the fruit-bearing part of the year, "annus hibernus" Id. Epod. 2. 29 the wintry part of the year. So "formosissimus annus" E. 3. 57.

815.] 'Primi transmittere' = "ut primi transmitterent." 'Transmittere' takes an acc. of the thing sent across ("transmissae classes" 3. 403), and so here of the passage, though in Greek we should distinguish them as the acc. of the object and the cognate. In 4. 154 ("transmittunt cursu campos") the acc. is of the space passed over, the passage being put into the instrumental abl.

816.] 'Accipit' v. 412. 'Nunc hos, nunc illos': each longs to be first, but he takes some early, some late, some not at all.

816.] 'Submotos arcet' like "submersas obrue" 1. 69. 'Arena,' the earth at the water's edge, as in 1. 540, 541 it is synonymous with "prima terra."

817.] 'Enim' may either have its ordinary sense 'for,' 'miratus' and 'motus' being taken as principal verbs, and the clause made parenthetical (comp. 4. 105, "Olli (sensit enim simulata mente locutam)... Sic contra est ingressa Venus;" Ov. F. 1. 659, "Cum mihi (sensit enim), Lux haec indicitur, inquit Musa"), or be understood as a strengthening particle, as in 10. 874, "Aeneas agnovit enim laetusque precatur." Perhaps the latter is better; but it is very doubtful. "Motu tumultu" 8. 371.

818.] 'Quo discrimine': what constitutes the distinction, according to which some are rejected, others ad-

mitted.

820.] 'Remis verrunt' 3. 668. Here they are said to do what Charon does for them. 'Livida' of turbid water Catull. 17. 11.

821.] Comp. v. 398. 'Longaeva': the legend was that the Sibyl obtained from Apollo the boon of as many years of life as the grains of sand she happened to be holding in her hand.

822.] 'Deum certissima proles' like "cara deum suboles" E. 4. 49, where 'deum' appears to be used generally, as we should say "offspring of heaven." So Soph. Ant. 986 has *θεῶν τράις* of Cleopatra the daughter of Boreas. The point seems to be that Aeneas is one of the class of "Dis geniti" vv. 131, 394 (comp. v. 123). Aeneas was in fact sprung from more gods than one, from Venus, and hence from Jupiter, not to mention Saturn and Caelus. 'Certissima,' because there were pretenders to the honour, as even mythology itself admitted, doubts about parentage forming the staple of some of the mythological stories, such as that of Phaethon. So Aristaeus in the passage referred to above, G. 4. 322, affects to doubt his own descent when in trouble. Thus Hercules 8. 301 is called "vera Iovis proles," having justified himself by his actions.

823.] 'This that you see is the pool of Cocytus.' So 1. 338, "Punica regna vides, Tyrios et Agenoris urbem." Cocytus and Styx are mentioned almost as if they were the same river: see v. 296 above. The infernal rivers were supposed to form or flow into lakes or marshes (v. 107,

Di cuius iurare timent et fallere numen.  
 Haec omnis, quam cernis, inops inhumataque turba est,  
 Portitor ille Charon; hi, quos vehit unda, sepulti. 326  
 Nec ripas datur horrendas et rauca fluentia  
 Transportare prius, quam sedibus ossa quierunt.  
 Centum errant annos volitantque haec litora circum;  
 Tum demum admissi stagna exoptata revisunt. 330  
 Constitit Anchisa satus et vestigia pressit,  
 Multa putans, sortemque animi miseratus iniquam.  
 Cernit ibi maestos et mortis honore carentis  
 Leucaspim et Lyciae ductorem classis Oronten,  
 Quos simul a Troia ventosa per aequora vectos 335  
 Obruit Auster, aqua involvens navemque virosque.  
 Ecce gubernator sese Palinurus agebat,  
 Qui Libyco nuper cursu, dum sidera servat,  
 Exciderat puppi mediis effusus in undis.

Plato Phaed. pp. 112, 113): so they are spoken of as lakes or marshes themselves, being turbid and sluggish. So "Stygios lacus" v. 134 above.

324.] 'Cuius,' of Styx. See II. 15. 37, Od. 5. 185. So Jupiter swears by the Styx 9. 104., 10. 113. 'Iurare' with acc. v. 351 below, like *ἱερναι* with acc. in Greek. 'Iurare et fallere' to be taken closely together, = "iuratum numen fallere" or "peierare."

325.] The belief that only those who had been buried could be received among the shades is as old as Hom., II. 23. 71 foll.

327.] 'Datur,' is it granted to Charon. 'Ripas horrendas transportare' seems to mean to carry from one side of the dreadful river to another. 'Transportare' is used with two accusatives (see Forc.), and the more ordinary one of the object is here to be supplied from the context.

328.] 'Sedibus' see on v. 152 above. Here it must mean the grave.

330.] 'Revisunt,' because they had been driven away to a distance v. 316. At any rate we may say that having visited the river once with the hope of crossing and been disappointed, they now visit it again with a hope that has become a certainty. 'Stagna' v. 323.

331.] "Satus Anchisa" 5. 244, 424.

'Vestigia pressit' v. 185.

332.] 'Animi miseratus,' pitying in his mind. Comp. 10. 686, "iuvenemque animi miserata repressit." The gen. 'animi' is often used in this way: "animi dubius" G. 3. 289, "victus animi" G. 4. 491, "animi maturus" 9. 246, &c.

333.] 'Mortis honore' like "honos tumuli" 10. 463.

334.] For the death of Orontes and his Lycians, see 1. 113. Leucaspis is not mentioned elsewhere in Virg.

335.] 'Simul' might be taken with 'obruit,' meaning that Leucaspis and Orontes perished together: but it seems best to connect it with 'vectos,' 'borne with Aeneas.' "Ventosa per aequora vectis" G. 1. 206.

337.] 'Sese agebat' = "ibat:" so 8. 465, 9. 696.

338.] 'Libyco cursu' is used loosely, as they had halted at Sicily, so that the voyage was not really more from Libya to Italy than from any other place where they had stopped since sailing from Troy. 'Sidera servat' 5. 25. 'Dum servat—exciderat': see on v. 171 above, and the notes there referred to. Here again there is a rhetorical propriety in representing Palinurus' watching of the stars as still going on: comp. 5. 852, 853.

339.] 'Mediis in undis,' in mid-sea. A prose writer would probably have said "medias effusus in undas."



Hunc ubi vix multa maestum cognovit in umbra, 340  
 Sic prior adloquitur: Quis te, Palinure, deorum  
 Eripuit nobis, medioque sub aequore mersit?  
 Dic age. Namque mihi, fallax haud ante repertus,  
 Hoc uno responso animum delusit Apollo,  
 Qui fore te ponto incolumem, finisque canebat 345  
 Venturum Ausonios. En haec promissa fides est?  
 Ille autem: Neque te Phoebi cortina fefellit,  
 Dux Anchisiade, nec me deus aequore mersit.  
 Namque gubernaculum multa vi forte revolsum,  
 Cui datus haerebam custos cursusque regebam, 350  
 Praecipitans traxi mecum. Maria aspera iuro  
 Non ullum pro me tantum cepisse timorem,  
 Quam tua ne, spoliata armis, excussa magistro,

343.] Apparently from Aesch. Choeph. 559, ἀναξ Ἀπόλλων, μάντις ἀνενδής τὸ πρῶν.

344.] 'Hoc uno responso:' one of the many incidental allusions to things not mentioned in the narrative: see on 4. 346. The only prediction bearing on the subject is made not to Aeneas but by Neptune to Venus, and expressly mentions the loss of one of the crew, 5. 812 foll.

345.] There seems no authority for constructing 'ponto incolumem,' 'unharm'd by the sea,' as we might be not sorry to do; so that 'ponto' must be understood 'in your course through the sea,' a sort of abl. of circumstance.

346.] We have had 'en' with interrogatives 4. 534, E. 1. 68, and the interrogation is perhaps the more natural form into which to throw a sentence like this.

347.] "Ille autem" v. 695 below. 'Cortina' 3. 92, the seat of the priestess delivering the oracle.

348.] 'Deus' generally, any god, an answer to Aeneas' question v. 341. Palinurus did not know the agency of the god of sleep in throwing him overboard, as Ilioneus did not know the agency of Aeolus in producing the storm 1. 535. Palinurus denies two things, that a god had any thing to do with throwing him into the sea, and that he was drowned at all, Aeneas' question having assumed both.

349.] He accounts for it as an acci-

dent—he slipped, and the rudder which he held gave way with the shock, 'forte,' the violence applied being fortuitous. Comp. the description 5. 858 foll.

350.] It matters little whether 'cui' goes with 'datus' or with 'haerebam.' 'Datus custos' like 'comes datus' 11. 33. Palinurus says that the post was assigned to him, and that he adhered to it faithfully. Something must be borrowed from 'cui' for 'cursus regebam,' if we connect 'cui' with 'haerebam.' See on G. 2. 208. 'Regebam' 5. 868.

351.] 'Praecipitans,' intraus. 2. 9, 'in my fall.'

352.] The commentators seem to have assumed that 'timorem' is the object of 'cepisse' but it might with equal propriety be regarded as the subject. Virg. has no expression elsewhere like 'capio timorem,' while 'dementia cepit' 5. 465, "formidine captos" 2. 384, "si te ceperunt taedia laudis" G. 4. 332 might be quoted for "timor capit." On the other hand 'cepisse' may idiomatically have the sense of 'concepisse,' and "capere metum" occurs Livy 33. 27, "accipere metum" Ter. Heaut. 2. 3. 96. With 'pro me' comp. 12. 48. 'Tantum—quam' comp. Cic. Mil. 22, "Id quidem non tanti est quam quod non inimici mentem satiavit."

353.] 'Armis,' a general expression for the rudder. "Spoliata magistro" 5. 224. 'Excussa magistro' a variety

Deficeret tantis navis surgentibus undis.  
 Tris Notus hibernas inmensa per aequora noctes 355  
 Vexit me violentus aqua; vix lumine quarto  
 Prospexi Italiam summa sublimis ab unda.  
 Paulatim adnabam terrae; iam tuta tenebam,  
 Ni gens crudelis madida cum veste gravatum  
 Prensantemque uncis manibus capita aspera montis 360  
 Ferro invasisset, praedamque ignara putasset.  
 Nunc me fluctus habet, versantque in litore venti.  
 Quod te per caeli iucundum lumen et auras,  
 Per genitorem oro, per spes surgentis Iuli,  
 Eripe me his, invicte, malis: aut tu mihi terram 365  
 Iniice, namque potes, portusque require Velinos;  
 Aut tu, si qua via est, si quam tibi diva creatrix  
 Ostendit—neque enim, credo, sine numine divom

for 'excusso magistro' ("excutitur magister" 1. 115), the shock being regarded as having separated the ship from the pilot rather than vice versa.

354.] 'Fail in her functions as a ship,' and therefore be lost. We might almost say 'founder.'

355.] Ulysses floats for two days, Od. 5. 388 foll., and sees land on the third. Palinurus is doubtless meant to float on the spars which he dragged down with him. 'Hibernas': winter nights, and consequently long.

356.] 'Vexit aqua' like "pelagoque vehatur" 10. 165. 'Lumen' for a day is as old as Enn. (Med. fr. 8), "Si te secundo lumine hic offendero, Moriere." So "lux" 3. 117 &c.

357.] 'Sublimis,' raised up: from Od. 5. 392, μεγάλου ὑπὸ κύματος ἀρθείς.

358.] 'Tuta,' safe places: so 3. 366 "tuta capessunt," 11. 871 "tuta petunt." With 'adnabam' comp. 1. 538 "huc pauci vestris adnavimus oris," 4. 613 "terris adnare." 'Tenebam ni invasisset,' a rhetorical expression which is perhaps best explained as a condensed formula: 'I was just in safety and should have continued unless,' &c. So 8. 522, 'They were musing sadly, and would have mused longer, but.'

359.] We should have expected 'cum' to be omitted: but Virg. has combined two expressions, 'madida cum veste' and 'madida veste gravatum.' Comp. a similar expression in

Greek, οἱ δὲ σὺν γάρβαραίς Ἰερῆς Soph. O. R. 17. "Madidaque fluens in veste" 5. 173.

360.] This line partly gives the picture, partly, like the preceding clause, supplies a reason why he was easily killed: his movements were impeded by his wet clothes, and his hands were clinging to the cliff. 'Capita': he had crawled up the cliff and was clinging to the top.

361.] The barbarians thought Palinurus a shipwrecked man, who would probably have some of his property about him.

362.] Perhaps imitated from Eur. Hec. 28, κείμαι δ' ἐν ἄγκαις, ἄλλοι ἐν πόντον ὀλέω. The sense at any rate is the same: "my body is sometimes tossed by the waves, sometimes thrown on the shore."

363.] 'Quod' in adjurations 2. 141 note. 'Auras' with 'caeli,' as 7. 543, 768.

366.] 'Terram iniice': Palinurus puts his request in the easiest form, like the mariner in Hor. 1 Od. 28. 35. 'Namque potes': Aeneas would find the body without difficulty, and would not have to retrace his steps far by repairing again ('require') to Vela.

367.] "Si qua via est" v. 194 above. 'Via' metaphorical, as in v. 96 &c. But it may be the way over the water. "Diva creatrix" 8. 534.

368.] "Sine numine divom" 2. 777., 5. 56.

Flumina tanta paras Stygiamque innare paludem—  
 Da dextram misero, et tecum me tolle per undas, 370  
 Sedibus ut saltem placidis in morte quiescam.  
 Talia fatus erat, coepit cum talia vates:  
 Unde haec, o Palinure, tibi tam dira cupido?  
 Tu Stygias inhumatus aquas amnemque severum  
 Eumenidum aspicias, ripamve iniussus adibis? 375  
 Desine fata deum flecti sperare precando.  
 Sed cape dicta memor, duri solatia casus.  
 Nam tua finitimi, longe lateque per urbes  
 Prodigiiis acti caelestibus, ossa piabunt,  
 Et statuent tumulum, et tumulo sollemnia mittent, 380  
 Aeternumque locus Palinuri nomen habebit.  
 His dictis curae emotae, pulsusque parumper

369.] "Stygios innare lacus" v. 134 above.

370.] 'Tollere' of taking on board 3. 601. 'Dextra' seems to be the hand of promise, as in 3. 610., 7. 366, not the hand of help. 'Me tolle per undas,' apparently a condensed expression for 'tolle et vade per undas.'

371.] Palinurus would seek for rest as a consolation for his untimely end, and rest in the grave after his wanderings, as he could not have the rest which is the great theme of the Aeneid, rest in a Trojan settlement. This latter view will not oblige us to connect 'saltem' with 'in morte,' which the order of the words and the general requirements of the line are against. 'Sedibus quiescam' v. 323, where however the sense is different.

373.] "Tam dira cupido" v. 721 below, G. 1. 37 note. The notion in each case is that the intensity of the longing blinds the wisher to a sense of its unreasonableness or impropriety.

374.] "Amnemque severum Cocyti," G. 3. 37 note, when the Furies have been mentioned immediately before. The Eumenides here probably stand merely for the infernal gods, without having any special relation to the river.

375.] 'Iniussus,' not commanded by the gods or by Charon, and so virtually in this context = "inhumatus."

376.] 'Spero' with inf. pass. 4. 292. 'Fata deum,' the ordinances of heaven, 7. 239.

377.] 'Cape' = "accipe." Comp. Hor. A. P. 367, "hoc tibi dictum Tolle memor." 'Receive and retain.'

378.] Virgil's meaning evidently is that the whole neighbourhood round for a great distance shall be plagued for the crime of the wretches who killed Palinurus.

379.] 'Acti,' as we should say, goaded, as in 5. 659. Serv. mentions a story that the Lucanians, when once suffering under a pestilence, were commanded by an oracle to appease the shade of Palinurus: to whom they accordingly built a tomb near Velia. 'Piare' is used of appeasing the gods, as in Hor. 2 Ep. 1. 143, "Tellurem porco, Silvanum lacte piabant," the meaning apparently being to render 'pius,' which was applied to the gods as well as to men (2. 536., 4. 382), so that it nearly = "placare." Here 'ossa' = 'Manes.'

380.] "Tumulo referunt sollemnia" 5. 606 (comp. 3. 301). 'Mittere' of funeral offerings, 4. 624, G. 4. 545.

381.] Comp. v. 235, which seems to show that 'aeternum' agrees with 'nomen.' Here again the name has survived even to our own day, the place, a promontory, being called 'Punta di Palinuro.'

382.] 'Emotae' comp. Hor. 4 Od. 15. 11, "emovitque culpas." 'Farumper,' for a while. Palinurus would naturally think again of his hard case, but the prospect cheered him awhile.

Corde dolor tristi; gaudet cognomine terra.

Ergo iter inceptum peragunt fluvioque propinquant.  
 Navita quos iam inde ut Stygia prospexit ab unda 385  
 Per tacitum nemo ire pedemque advertere ripae,  
 Sic prior adgreditur dictis, atque increpat ultro:  
 Quisquis es, armatus qui nostra ad flumina tendis,  
 Fare age, quid venias, iam istinc, et comprime gressum.  
 Umbrarum hic locus est, Somni Noctisque soporae; 390  
 Corpora viva nefas Stygia vectare carina.  
 Nec vero Alciden me sum laetatus euntem  
 Accepisse lacu, nec Thesea Pirithoumque,  
 Dis quamquam geniti atque invicti viribus essent.  
 Tartareum ille manu custodem in vincla petivit, 395  
 Ipsius a solio regis, traxitque trementem;

383.] 'Cognomine,' adj. from 'cognominis,' a word found in Plaut. and in later prose writers.

384.] Here 'ergo' denotes not a consequence from what has been related, but a resumption of the main subject, as in G. 4. 206. 'Peragunt' strictly refers to their going through their whole journey point by point, so that it extends to a time subsequent to 'fluvioque propinquant.' Comp. Ov. F. 1. 188, "peragat coeptum dulcis ut annus iter." Practically in a context like this we may take it 'begin to go through.' Thus it would nearly = "pergunt;" it is important however to observe that this force is not inherent in the word, but communicated from the context.

385.] 'Iam inde' may either mean, from that place, or from that point of time, the reference in either case being fixed by 'fluvioque propinquant.' The former seems right; comp. "iam istinc" just below, v. 389. "Iam" is not unfrequently joined with "inde."

386.] 'Advertere,' comp. the nautical sense of the word 5. 34 note. The line seems to be intended to express quick and quiet motion.

387.] 'Adgreditur dictis' 3. 358., 4. 92. 'Increpat ultro' 9. 127. 'Ultrō' 2. 145 note.

389.] 'Iam istinc' is rightly joined with 'fare,' 'speak from the place where you are, without coming nearer.' 'Comprime gressum' like "vestigia pressit" v. 197.

390.] Sleep is mentioned as connected with death, and alien from active life, and so the epithet 'soporae,' a somewhat uncommon word.

392.] 'Nec me sum laetatus accepisse' seems to be a translation of οὐκ χαίρων εἰσεδέξαντο. Serv. cites Orpheus for the statement that Charon was terrified by Hercules into taking him on board, and was punished afterwards by being kept a whole year in chains. 'Nec vero,' nor indeed: οὐδὲ μὲν, comp. v. 801.

393.] 'Lacu,' with 'accepisse,' not with 'euntem.' 'Lacu accepisse' virtually = "cymba accepisse."

394.] 'Dis geniti' v. 131. Neptune was the ancestor of Theseus, Jove of Pirithous. 'Invicti viribus' seems to refer to the story told above on v. 382, as if Charon meant to say that though he could plead that his passengers were deserving from their divine descent, and further that he had no choice in the matter, as they were stronger than he, it did not avail to shield him from punishment.

395.] 'Custos' of Cerberus, v. 424. 'In vincla petivit' comp. Quinct. 7. 1. 54, "in iis controversiis in quibus petuntur in vincula qui parentes suos non alunt." 'Ducere' or 'abripere in vincula' is also found.

396.] 'Traxitque trementem' is forcible, as showing how completely the attempt succeeded. We may suppose either that Cerberus broke his chain and fled to his master's throne, or that Virg. followed some

Hi dominam Ditis thalamo deducere adorti.  
 Quae contra breviter fata est Amphrysia vates:  
 Nullae hic insidiae tales; absiste moveri;  
 Nec vim tela ferunt; licet ingens ianitor antro 400  
 Aeternum latrans exsanguis terreat umbras,  
 Casta licet patrui servet Proserpina limen.  
 Troius Aeneas, pietate insignis et armis,  
 Ad genitorem imas Erebi descendit ad umbras.  
 Si te nulla movet tantae pietatis imago, 405  
 At ramum hunc—aperit ramum, qui veste latebat—  
 Adgnoscas. Tumida ex ira tum corda residunt.  
 Nec plura his. Ille admirans venerabile donum  
 Fatalis virgae, longo post tempore visum,

story which spoke of Cerberus as attached to Pluto's throne, instead of placing him where he himself places him in vv. 417 foll.

397.] There seems no authority for the use of 'domina' with a gen. in ordinary writing for 'uxor,' nor perhaps for that of the Greek *θεσπεσία*, though a wife is often so called in relation to the inferior members of the household, and even by her husband in the language of compliment. 'Dominam' then is to be taken separately, and explained either in relation to 'thalamo,' or as said by Charon of his mistress and the queen of the shades, as it is frequently used of goddesses. *θεσπεσία* was a special title of Persephone in Greek.

398.] 'Amphrysia': a far-fetched epithet, given to the Sibyl from her association with Apollo, the "pastor ab Amphryso," G. 3. 2.

399.] "Nil tale" 9. 207. 'Absiste moveri' parenthetical, as in 11. 408.

400.] "Vim ferre" 10. 77, where it = "inferre."

401.] There seems something contemptuous in 'exsanguis terreat umbras.' 'Exsanguis' is used to express the effect of terror (2. 212 &c.). A similar taunt too appears in 'patrui' v. 402, as if Proserpine were ill matched. 'Let Cerberus continue to frighten the weak, and Proserpine keep her unenvied state' would seem to be the spirit of the two lines.

402.] 'Casta' seems to be a predicate. "Servare limen" 2. 567. Here it seems = the Greek *ἑσθ' ἀσφαλισθαι, ἑσθ' ἀσφαλει, οἰκουμένη, &c.*, the Roman

"domi mansit, lanam fecit," the characteristic of a good wife in ancient times. So Prop. 2. 6. 24.

404.] 'Descendit ad genitorem' is the emphatic part of the line; it is to see his father that he undertakes the descent, not to perform any act of violence.

405.] "Si te nulla movet tantarum gloria rerum" 4. 272. Here, and probably there, 'nulla' = "nullo modo." Comp. E. 10. 12 &c. "Pietatis imago" 9. 294, 10. 824, the sight of goodness, embodied in Aeneas, as there in Euryalus and Lausus. See on 2. 369.

406.] 'At' after a conditional protasis G. 4. 241.

407.] 'Adgnoscas' probably in an imperative sense. 'Tumida' and 'residunt' illustrate each other, the metaphor being from water in a storm. Comp. G. 2. 479, 480. 'Ex ira' expresses the change from the previous state, like "ex imbri" G. 1. 393.

408.] 'His' is dat., not abl., the construction to be completed by a verb supplied from the context. That verb is perhaps 'regerit,' or some word of similar meaning. Charon is mollified, and does not reply. No pronoun has been used in the preceding clause 'tumida—residunt,' and none accordingly is used here, where the expression is elliptical: in the next clause Virg. expresses himself fully, and consequently uses 'ille.'

409.] 'Fatalis' (see v. 147), because its breaking off easily or the reverse was the sign of the will of fate.

Caeruleam advertit puppim, ripaeque propinquit. 410  
 Inde alias animas, quae per iuga longa sedebant,  
 Deturbat, laxatque foros; simul accipit alveo  
 Ingentem Aenean. Gemuit sub pondere cymba  
 Sutilis, et multam accepit rimosa paludem.  
 Tandem trans fluvium incolumis vatemque virumque 415  
 Informi limo glaucaque exponit in ulva.  
 Cerberus haec ingens latratu regna trifauci  
 Personat, adverso recubans inmanis in antro.  
 Cui vates, horrere videns iam colla colubris,  
 Melle soporitam et medicatis frugibus offam 420  
 Obiicit. Ille fame rabida tria guttura pandens

'Longo post tempore visum': see on v. 134. It is scarcely likely that Hercules or Theseus was represented as having come with the bough, as Charon seems to say that they prevailed by other means, and that the consequences were accordingly disastrous.

410.] 'Caeruleam' = "ferrugineam" v. 303; see G. 1. 467.

411.] 'Alias,' other than Aeneas, according to the Greek and Latin idiom of including a person or thing among those from whom it is intended to distinguish him. See 1. 198, and comp. Lidd. and Scott ἄλλος. 'Iuga' = "transtra:" no other instance of this use of the word is given by Forc.

412.] 'Deturbat' 5. 175. 'Laxare' of clearing, like "via vix tandem voci laxata" 11. 151. 'Alveo' of the 'hold' or hollow of the boat, a sense found in prose as well as in verse. For the synzesis comp. 7. 43.

413.] We are occasionally reminded by Virg. of Aeneas' size, as in 5. 487, an aid to memory which is not needed in the case of the Homeric heroes. Here the contrast between the gigantic hero and the shades whose place he takes and its effect on the boat is rather grotesque.

414.] 'Sutilis' seems to indicate that it was a light boat of skins, a sort of coracle, such as was used by the ancient Britons, or of rushes or flags, like those of the Egyptians (comp. Pliny 7. 66). 'Rimosa': Charon's boat is described as crazy by Lucian, Dial. Mort. 22, τὸ σκαφίδιον καὶ ὑποσαφρόν ἐστι καὶ διαρρεῖ τὰ

πλάτῃ. 'Accipit paludem' comp. "laxis laterum conpagibus omnes Accipiant inimicum imbrem" 1. 122. The meaning is that the weight opened the seams, or made rents in the boat.

416.] "Limus niger et deformis arundo" G. 4. 478. 'Exponere' of a ship 10. 305. 'Glauca ulva' like "arundine glauca" 10. 205. 'In' in the second clause, as in 2. 654, 5. 512.

417.] 'Trifauci,' apparently from 'trifaux,' is found nowhere else. With 'trifauci latratu,' an expression very similar to many in Greek poetry, we may perhaps comp. "tripectora vis Geryonai" Lucr. 5. 28. The name of Cerberus is not mentioned in Hom., who simply speaks of κύων, but occurs Hesiod Theog. 311.

418.] 'Adverso,' fronting them as they came from the landing-place. 'Inmanis' with 'recubans.' Comp. v. 423 below, and 3. 631, "iacuitque per antrum Immensus."

419.] Cerberus has snakes for hair (comp. Hog. 3 Od. 11. 17), so that when he is angry his snakes bristle.

420.] The honey-cake (μελιτούττα) was a funeral offering, and there seems reason for thinking that it was supposed to be given to Cerberus. Suidas s. v. μελιτούττα says, ἵστέον ὅτι μελιτούττα εἰδίδοτο τοῖς νεκροῖς, ὡς εἰς τὸν Κέρβερον. The cake is made of honey and wheat ('frugibus'), with soporific drugs, such as poppy-seed. See 4. 486, G. 4. 505. The cake is called 'offa,' a fragment, as 'offae' are frequently said to be thrown to dogs.

421.] 'Rabida' of hunger, like "inproba ventris rabies" 2. 356.

Corripit obiectam, atque inmania terga resolvit  
 Fusus humi, totoque ingens extenditur antro.  
 Occupat Aeneas aditum custode sepulto,  
 Evaditque celer ripam inremeabilis undae. 425

Continuo auditae voces vagitus et ingens  
 Infantumque animae flentes in limine primo,  
 Quos dulcis vitae exsortis et ab ubere raptos  
 Abstulit atra dies et funere mersit acerbo.  
 Hos iuxta falso damnati crimine mortis. 430  
 Nec vero hae sine sorte datae, sine iudice, sedes :

422.] 'Inmania terga resolvit' is a translation of δολιχῇ ἀνέλυσ' ἀκανθὰν Apoll. R. 4. 150.

423.] 'Fusus' G. 2. 527 &c. "Corpora fundat humi" 1. 193.

424.] 'Sepulto' of sleep, as in 2. 265, where 'somno' is expressed.

425.] 'Inremeabilis' (5. 591), an ordinary epithet of the Styx, "from whose bourne no traveller returns."

426.] 'Continuo' immediately on leaving the bank. 'Vagitus infantumque animae flentes' = "vagitus animarum flentium."

427.] 'In limine primo,' alluding to the Roman custom of bringing newborn infants "in suggrundis," under the eaves of the house. Here of course it is the threshold of Orcus that is spoken of. The ghost in Plautus' Mostellaria (2. 2. 67) says "me Acheruntem recipere Orcus no-  
 luit, Quia praemature vita careo."

428.] 'Exsortis' = ἀκλήρους, without share in. "Ab ubere raptum" 7. 464. Lucr. 5. 226 on the contrary thinks the cries of the living infant reasonable, on account of the sorrows which await him in life.

429.] Repeated 11. 28. If we take 'atra dies' in its ordinary sense, it may be modelled on the various uses of ἡμαρ in Hom. 'Mergere' of plunging in doom vv. 512, 615. 'Acerbus' is specially used of untimely death, as in Cic. (?) De Domo Sua c. 16, "funus etei miserum atque acerbum fuisse," like 'crudus.'

430.] The meaning seems clear, that a separate place is assigned to those who have met their death by unjust condemnation. These persons, like infants and suicides, remain in limbo, a sort of mediate and neutral state, because the accident of their death has determined nothing

about the moral character of their lives. They are not tormented, neither do they enjoy the delights of Elysium. But, as has been hinted, all in Virg.'s account is very vague, nor would it be possible to make out from him a consistent theory of rewards and punishments for the dead. There still remains a difficulty about the construction, as 'mortis' may be connected either with 'damnati' or with 'crimine.' Perhaps in the absence of any instance of 'crimen mortis' = "crimen capitale" (comp. "caussa capitis," "iudicium capitis"), it will be safer to adopt the former, 'damnatus with the gen. of the punishment being sufficiently common.

431.] 'Hae sedes' seems to be used generally of the lower world, so that this and the three following lines will be virtually parenthetical. Virg. does not state that the jurisdiction of Minos extended to all those who came down into the shades; we should rather infer, as was hinted in the last note, that some at least of those who died prematurely were left without any judgment at all, and consigned neither to Tartarus nor to Elysium. In this line, as in those that follow, he has introduced the phraseology of the Roman law, 'sine sorte' apparently referring to the 'sortitio iudicum,' the choice by lot of 'iudices' for a particular case out of the whole judicial body. 'Concilium' refers not to the judges, but to the assemblage of those to be tried. 'Datae,' assigned to their occupants: the word however seems to have been chosen as associated with 'sorte' in the expression 'sorte datus,' which occurs 1. 138.

Quaesitor Minos urnam movet; ille silentum  
 Conciliumque vocat vitasque et crimina discit.  
 Proxima deinde tenent maesti loca, qui sibi letum  
 Insones peperere manu, lucemque perosi 435  
 Proicere animas. Quam vellent aethere in alto  
 Nunc et pauperiem et duros perferre labores!  
 Fas obstat, tristisque palus inamabilis unda  
 Alligat, et noviens Styx interfusa coeret.  
 Nec procul hinc partem fusi monstrantur in omnem 440  
 Lugentes campi; sic illos nomine dicunt.  
 Hic, quos durus amor crudeli tabe peredit,  
 Secreti celant calles et myrtea circum  
 Silva tegit; curae non ipsa in morte relinquunt.

432.] 'Urnas movet' comp. Hor. 3 Od. 1. 16, "Omne capax movet urna nomen," and perhaps Id. 1 S. 9. 30, "divina mota anus urna." 'Silentes' of the dead is common in later poets: see Forc.

433.] "Conciliumque vocat" 10. 2. 'Learns what their lives have been, and rehearses the charges against them.'

434.] 'Maesti' anticipates vv. 436, 437. 'Letum sibi parere' like 'mortem sibi consciscere,' and similar phrases.

435.] 'Insones,' because they had done nothing worthy of death, so that their death was gratuitous. 'Manu' almost = 'ipsi.' Comp. Prop. 5. 11. 17, "Imatura licet, tamen huc non noxia veni," where the contrast is between capital punishment and other untimely deaths. We may also contrast the case of those who were ordered to kill themselves. "Mortem orat; taedet caeli convexa tueri" 4. 451.

436.] 'Proicere animas,' "prodigially throw their lives away," as Dryden renders it. "Proicere corpus" occurs Catull. 63 (64). 82 of Theseus' sacrificing his life for his country. So "animae prodigium Paullum" Hor. 1 Od. 12. 37. Comp. 11. 380, "in aperta pericula civis Prolicia," where the use of the word is substantially the same. 'Quam vellent,' &c., is from the celebrated lines Od. 11. 488 foll., which express the feelings of Achilles. 'Aethere in alto' G. 4. 74, 'in upper air,' dis-

tinguished from the infernal regions.

437.] 'Pauperiem' and 'duros labores' are perhaps chosen to indicate the things for fear of which men have been driven to death—the whips and scorns of time, the oppressor's wrong, the proud man's contumely.

438.] "Fas prohibet" occurs in Ov. Trist. 2. 205, and when Virg. G. 1. 289 talks of "fas et iura sinunt" he implies that 'fas' may forbid as well as allow. *ἔμμεν* is the Greek equivalent of 'fas.'

440.] 'Fusi partem in omnem,' spreading far and wide. 'Fusus' is common in Virg. of persons lying on the ground, of flowing hair, &c., and hence he uses it here of extension generally. The reason why this district is represented as extensive is to indicate not so much the number of its inhabitants as the scope given for solitude. So 7. 568, "Hic specus horrendum et saevi spiracula Ditis monstrantur." Comp. the use of 'dictur' v. 107 note. Possibly it may be no more than a middle, = 'se monstrant,' meet the view.

441.] 'Campi lugentes,' 'the Mourning Fields.' The fields are said to mourn, as being the abode of mourners. It does not appear that Virg. borrowed the name from any other source.

443.] 'Myrtea silva,' because the myrtle was sacred to Venus. See E. 7. 62.

444.] 'Cura' of love 4. 1 &c.



His Phaedram Procrimque locis, maestamque Eriphylen,  
 Crudelis nati monstrantem volnera, cernit, 446  
 Euadnenque et Pasiphaen; his Laodamia  
 It comes, et iuvenis quondam, nunc femina, Caeneus,  
 Rursus et in veterem fato revoluta figuram.  
 Inter quas Phoenix recens a volnere Dido 450  
 Errabat silva in magna; quam Troius heros  
 Ut primum iuxta stetit adgnovitque per umbras  
 Obscuram, qualem primo qui surgere mense  
 Aut videt, aut vidisse putat per nubila Lunam,  
 Demisit lacrimas, dulcique adfatus amore est: 455  
 Infelix Dido, verus mihi nuntius ergo  
 Venerat exstinctam, ferroque extrema secutam?  
 Funeris heu tibi caussa fui? Per sidera iuro,

445.] The heroines form a large part of Ulysses' experience in the shades, *Od.* 11. 225-329: Virg. introduces them much more briefly, probably on Dido's account, and so he gives them a place in the 'lugentes campi,' though only a portion of them can be said to have died for love. The stories of Phaedra and Hippolytus, and of Procris and her death at the hands of her lover Cephalus, are well known. Eriphyle betrayed her husband Amphiaras into joining the expedition against Thebes, though he foresaw that it would end in his own death. In revenge she was slain by her son Alcmaeon.

446.] 'Nati volnera,' the wounds inflicted by her son, like "volnere Ulixi" 2. 436.

447.] Evadne, wife of Capaneus, *Eur. Suppl.* 990 foll.: Laodamia, wife of Protesilaus, known from Wordsworth's poem; Caeneus, *Ov. M.* 12. 171 foll.

448.] The construction seems to be 'Caeneus iuvenis quondam, nunc femina revoluta.' The licence assumed by Latin writers in making a verb or adj. agree not with the proper subject of the sentence, but with something placed in apposition to it, is well known.

449.] With the pleonasm 'rursus revoluta' see on v. 751 below. 'Revoluta' may be intended to suggest the notion of a cyclical period (comp. the use of 'volvare' of fate 1. 22,

3. 376); but instances are quoted by Forc. from Livy and Tacitus, where it seems to mean returning to a thing or being thrown back on it. Comp. Livy 4. 12, "Revolutus ad dispensationem inopiae."

450.] 'Recens a volnere' as we say, fresh from her wound.

453.] 'Primo mense,' ἱσταμένου μηνός, the early part of the month. Comp. "primi solis" v. 255 above.

454.] 'Per nubila' with 'videt' and 'vidisse' rather than with 'surgere,' as 'adgnovit per umbram' seems to show.

455.] 'Demisit lacrimas,' 'let fall a tear.' Comp. "demitte cruorem" *G.* 4. 542, though there it is letting the blood of another that is spoken of.

456.] 'Verus nuntius' seems best understood of the blaze of the funeral pyre, from which Aeneas conjectured Dido's fate, 5. 3 foll. With 'ergo,' 'as it seems then,' comp. *Hor.* 1 *Od.* 24. 5, "Ergo Quinctilium perpetuus sopor Urguet?" *Id.* 2 *S.* 5. 101, "Ergo nunc Dama sodalis Nussquam est?"

457.] 'Extrema secutam,' 'resorted to extremities,' here seems to indicate a voluntary end, seeking for what is absent, not yielding to compulsion, which appears to be the Homeric notion. 'Extrema' of death 1. 219.

458.] The position seems to indicate that 'funeris' is the emphatic word; not 'was I the cause of thy death?' but 'was it death that I was

Per superos et si qua fides tellure sub ima est,  
 Invitus, regina, tuo de litore cessi. 460  
 Sed me iussa deum, quae nunc has ire per umbras,  
 Per loca senta situ cogunt noctemque profundam,  
 Inperiis egere suis; nec credere quivi  
 Hunc tantum tibi me discessu ferre dolorem.  
 Siste gradum, teque aspectu ne subtrahe nostro. 465  
 Quem fugis? extremum fato, quod te adloquor, hoc est.  
 Talibus Aeneas ardentem et torva tuentem  
 Lenibat dictis animum, lacrimasque ciebat.  
 Illa solo fixos oculos aversa tenebat,  
 Nec magis incepto voltum sermone movetur, 470  
 Quam si dura silex aut stet Marpesia cautes.  
 Tandem corripuit sese, atque inimica refugit

the means of bringing on thee?" "Per sidera testor, Per superos" 3. 599.

459.] "Per, si qua est, quae restet adhuc mortalibus usquam intemerata fides" 2. 142, where, as here, 'fides' = "id quod fidem facit." Aeneas does not mean to question the existence of faith or honour in the shades, but speaks vaguely, either as not knowing what their most sacred objects of adoration are, and so appealing to Dido's consciousness, or in a spirit of reverential mystery.

462.] 'Loca senta situ' is a translation of 'Αἶθε δόμον εὐπύρρην Od. 10. 512 &c. (comp. Il. 20. 65.) 'Sentus' occurs Ter. Eun. 2. 2. 5, "Video sentum, squalidum, aegrum, pannis annisque obsitum" of a poor man. From this, which seems the only authority anterior to Virg.'s, we may assume that here it must = 'horrida' or 'inculta.' There seems no reason for supposing the reference here to be to briars or other obstacles, or to any thing but that roughness which a locality would acquire when left to itself, and which is in fact expressed by 'situs,' G. 1. 72. "Noctemque profundam" 4. 26.

463.] 'Inperiis suis' seems awkwardly added after 'iussa deum,' 'inperia' being the same as 'iussa.' In 7. 240, where the words are repeated, the subject of the sentence is 'fata deum.'

464.] 'Tibi ferre dolorem' like "matri tulerunt fastidia" E. 4. 61. "Discessu" 8. 215.

466.] "Quem fugis?" E. 2. 60 note.

Taken in the ordinary way, the words will mean "Whom do you suppose yourself to be flying from in flying from me?" and may be illustrated by Horace's playful words (1 Od. 23. 9) "Atqui non ego te tigris ut aspera Gaetulusve leo frangere persequor." "Hoc quod te adloquor," a cogn. acc., as frequently in Greek: 'this address which I make to you.' So Pers. 5. 153, "fugit hora: hoc quod loquor inde est." He is addressing her for the last time, as his place after death will not be the same as hers. 'Fato,' by the will of fate.

467.] 'Torva tuentem,' the Homeric ἰσώσα ἰδών. "Acerba tuens" Lucr. 5. 33.

468.] 'Torva tuentem animum' is strange in Latin poetry, though it would not be thought too bold in Greek. 'Animus' is sometimes used in apposition with a person, as in 5. 751, and the mind may naturally be said to look out through the eyes—considerations which would encourage the poet to risk an expression like this. We have already had a similar one in 5. 292. 'Lenibat,' tried to soothe: Madv. § 115 b.

471.] 'Stet,' a poetical substitute for the verb subest. 'Than if she had the fixedness of stubborn flint or a crag of Marpesia.' Comp. the use of 'stare' of a statue E. 7. 32-note. Marpesia was a mountain of Paros, so that Virg. compares Dido to marble.

472.] "Corripuit sese" 11. 462, of Turnus hurrying away.

In nemus umbriferum, coniunx ubi pristinus illi  
 Respondet curis aequatque Sychaeus amorem.  
 Nec minus Aeneas, casu concussus iniquo, 475  
 Prosequitur lacrimis longe, et miseratur euntem.  
 Inde datum molitur iter. Iamque arva tenebant  
 Ultima, quae bello clari secreta frequentant.  
 Hic illi occurrit Tydeus, hic inclutus armis  
 Parthenopaeus et Adrasti pallentis imago; 480  
 Hic multum fleti ad superos belloque caduci  
 Dardanidae, quos ille omnis longo ordine cernens  
 Ingemuit, Glaucumque Medontaque Thersilochumque,  
 Tris Antenoridas, Cererique sacrum Polyphoeten,  
 Idaeumque, etiam currus, etiam arma tenentem. 485  
 Circumstant animae dextra laevaue frequentes.  
 Nec vidisse semel satis est; iuvat usque morari.  
 Et conferre gradum, et veniendi discere caussas.

473.] 'Nemus umbriferum,' doubtless the "myrtea silva" of v. 443. 'Coniunx pristinus,' as Sychaeus is called "coniunx antiquus" 4. 458. 'Pristinus' occurs again 10. 143., 12. 424 in the same sense of 'former,' 'original.'

475.] 'Nec minus,' notwithstanding her sullen flight. 'Casu iniquo,' Dido's misfortunes, the thought of which was revived and intensified in Aeneas' mind by what had just passed.

476.] 'Euntem' belongs to 'prosequitur' as well as to 'miseratur,' though we might say that 'miseratur euntem' is another way of expressing 'prosequitur lacrimis,' 'euntem' showing that 'miseratur' = "miserans sequitur."

477.] 'Datum' may mean assigned by fate, by accident, or by the direction of the Sibyl. The last is most probable. Comp. 3. 460.

478.] 'Ultima,' the last part of the region occupied by those who are neither in Tartarus nor in Elysium, as is explained by vv. 540 foll. Virg. has not expressed himself as clearly as he might have done about this whole region, but there seems no doubt of his meaning. 'Secreta,' set apart for them, virtually = "secreti frequentant." So "secretosque pios" 8. 870.

480.] There seems no special point

in this description of Adrastus, which would apply to any spectro. The distinguishing feature in his history was that he was the only survivor of the Seven against Thebes.

481.] 'Multum fleti' seems a translation of πολὺν λαιῶν. 'Ad superos,' not i. q. 'apud superos,' but implying that the wail was raised to the skies. Comp. v. 561, "quis tantus plangor ad auras?" We are doubtless intended to contrast the scene in the upper world, mourners raising their voices to heaven, with the powerless ineffectual state of the dead. 'Caducus,' liable or likely to fall, is here used for fallen, to supply the want of a past participle, perhaps on the analogy of πτώσιμος.

482.] 'Longo ordine' means little more than "ingenti multitudine." Comp. 2. 764.

484.] 'Cereri sacrum,' consecrated to the service of Ceres, perhaps her priest, though the two things are distinguished, 11. 768, "sacer Cybelae Chloereus olimque sacerdos."

485.] Idaeus is mentioned repeatedly in Hom. as Priam's herald and charioteer, 11. 3. 248. 24. 325. 'Arma tenentem' shows that Virg. intended him to act as armour-bearer also, like Automedon 2. 476. 'Etiam' like "etiamque tremens" G. 3. 189.

488.] 'Conferre gradum,' to walk by his side. Plaut. Merc. 5. 2. 41.

At Danaum proceres Agamemnoniaequae phalanges  
 Ut videre virum fulgentiaque arma per umbras, 490  
 Ingenti trepidare metu; pars vertere terga,  
 Ceu quondam petiere rates; pars tollere vocem  
 Exiguam: inceptus clamor frustratur hiantis.

Atque hic Priamiden laniatum corpore toto  
 Deiphobum vidit, lacerum crudeliter ora, 495  
 Ora manusque ambas, populataque tempora raptis  
 Auribus, et truncas inhonesto volnere naris.  
 Vix adeo agnovit pavitantem et dira tegentem  
 Supplicia, et notis compellat vocibus ultro:  
 Deiphobe armipotens, genus alto a sanguine Teucris, 500  
 Quis tam crudelis optavit sumere poenas?  
 Cui tantum de te licuit? Mihi fama suprema  
 Nocte tulit fessum vasta te caede Pelasgum

"Contra pariter fer gradum et confer pedem."

493.] 'Exiguam' is the shrill piping voice which Hom. attributes to the dead, II. 23. 101, Od. 24. 5 foll. This portion of the shades is not terrified but menacing, and endeavours to raise the war-cry. *Βοή*, 'clamor.' "The war-cry they essay mocks their straining throats;" they open their mouths wide, but in vain, for they produce no volume of sound.

495.] In Hom. Deiphobus is Hector's favourite brother (II. 22. 233 foll.), ranking apparently next to him. As such, he naturally receives Helen after the death of Paris. To his house accordingly Ulysses and Menelaus go on emerging from the horse (Od. 8. 517 foll.); but nothing is said of their doings there. Later legends gave particulars of his death.

496.] 'Populata tempora' and 'truncas naris' after 'lacerum' in apposition with 'ora manusque ambas,' though it is just conceivable that they may be intended to be in apposition with 'Deiphobum,' as if 'ladera ora' had preceded. Comp. 2. 557. Any how we may say that Virg. has intentionally deviated from the ordinary mode of expression, which would be "lacerum ora, populatum tempora, truncum naris." 'Populata' is a strong expression, the word being generally applied to ravaging a country.

497.] The nostrils were of course carried away with the nose: but Virg.

wishes us to conceive of the place where the nose should be as the 'nares,' from which the nose had been lopped. 'Inhonestus,' *ἀεὶς*.

498.] 'Adeo' seems to emphasize 'vix'; see on E. 4. 11. 'Pavitantem' expresses the utter confusion and shame of a hero so maltreated. 'Tegentem,' seeking to cover the tokens of his suffering as he best might, doubtless by cowering and putting forth the stumps of his arms; unlike Eriphyle, who points to her wounds, above vv. 446.

499.] 'Ultro,' without waiting to be spoken to: comp. 4. 304.

500.] Comp. 4. 230., 5. 45. 'Genus' here, as in 5. 45, is probably in apposition with the vocative, 'genus' being applied to a single person below vv. 793, 839 &c. It would be possible however to construct it as an acc., like "qui genus?" 8. 114, "Nec genus indecoras" 12. 25.

501.] 'Optavit sumere;' see on G. 2. 42.

502.] 'De te' here virtually = 'in te.' The meaning evidently is, as we should say in colloquial English, 'who has been able to get so much out of you?' 'sumere' or some equivalent word being supplied from the context. 'Who has had his will of you so far?' 'Suprema nocte,' as in v. 513, the last night of Troy's existence.

503.] 'Tulit' of report, with an object clause, like 'ferunt.' 'Fessum caede,' weary with killing.

Procubuisse super confusae stragis acervum.  
 Tunc egomet tumulum Rhoeteo litore inanem 505  
 Constitui, et magna Manis ter voce vocavi.  
 Nomen et arma locum servant; te, amice, nequivi  
 Conspicere et patria decedens ponere terra.  
 Ad quae Priamides: Nihil o tibi amice relictum;  
 Omnia Deiphobo solvisti et funeris umbris. 510  
 Sed me fata mea et scelus exitiale Lacaenae  
 His mersere malis; illa haec monumenta reliquit.  
 Namque ut supremam falsa inter gaudia noctem  
 Egerimus, nosti; et nimium meminisse necesse est.  
 Cum fatalis equus saltu super ardua venit 515

504.] "Confusae caedis acervum" 11. 207. 'Confusae' here may refer to the mixture of Greeks and Trojans; but it is not necessary. The point of the epithet is to show how the body came not to be identified.

505.] 'Egomet,' I did it myself, not leaving it to others. 'Rhoeteo' here used strictly of the Rhoeteian promontory, not, as in 3. 103, generally for Trojan. "Tumulum inanem" 3. 304 note.

506.] The triple invocation at a funeral is as old as Hom. Od. 9. 65, who makes Ulysses after his defeat by the Cicones not put to sea *πρίν τινα τῶν δαίων ἐτάρων τῆς ἱκασι-  
  
*rov ávra*. Comp. also v. 231 above, 3. 68.*

507.] 'Locum servant,' preserve the memory of the place, like "et nunc servat honores sedem tuus" 7. 3. Aeneas means to say that the name of Deiphobus adhered to the spot, like those of Misenu (v. 235) and Palinurus (v. 381). 'Arma,' hardly those of Deiphobus himself, as his body was not found, but others appropriated to him, by Aeneas. Comp. v. 233 above. 'Te' not elided but shortened before 'amice,' after the Greek fashion, like "qui" before "amant" E. 8. 108. 'Te' of the body: comp. v. 362 note.

508.] 'Patria terra' with 'ponere,' not with 'decedens,' though the juxtaposition of the words shows what kind of departure is meant.

509.] 'Relictum' left undone, = "nihil reliquisti infectum." Comp. the use of 'relinqui' in such expressions as "relinquitur ut" for "restat ut" (see Forc.). 'Tibi' = "a te."

510.] 'Deiphobo' is emphatic. 'In

raising the cenotaph you have not gone through a mere empty form, but have propitiated the ghost of the real Deiphobus.' The mangled body may have been buried by those who did not know whose it was: otherwise we might infer that Deiphobus' appearance on the right side of the Styx was owing to Aeneas' pious care. 'Funeris' seems = "cadaveris," as in 9. 491. The commentators suppose that 'umbris' is used in contradistinction to the actual body, which was not found: but the sense seems to be quite the contrary, as has been just remarked on 'Deiphobo'—the honour has been paid to the very man Deiphobus and his very shade. For the plural see 5. 81 &c.

511.] 'Sed' may merely imply that Deiphobus is passing to the main thing which he has to speak of: but there seems to be a contrast, though not one which can be logically pressed, between Aeneas, who has done all he could for Deiphobus, and destiny and Helen, the authors of the evil. 'Exitiale' 2. 31. 'Lacaenae' 2. 601, where it is joined with 'Tyndaridia.' Helen is called *Ἀλκαίρα* Eur. Tro. 961 with a similar feeling of contempt.

512.] 'Mergere' of involving in suffering vv. 429, 615. 'Illa' Helen, 'haec' with 'monumenta,' as 'his malis' shows. He speaks of the mangling he underwent as an enduring memorial of Helen.

513.] With the fact comp. 2. 248, and the celebrated chorus in Eur. Hec. 905 foll.

514.] 'You must needs remember it only too well.'

515.] 'Saltu' Virg. evidently

Pergama et armatum peditem gravis attulit alvo,  
 Illa, chorum simulans, euantis orgia circum  
 Ducebat Phrygias; flammam media ipsa tenebat  
 Ingentem, et summa Danaos ex arce vocabat.  
 Tum me, confectum curis somnoque gravatum, 520  
 Infelix habuit thalamus, pressitque iacentem  
 Dulcis et alta quies placidaeque simillima morti.  
 Egregia interea coniunx arma omnia tectis  
 Emoveť, et fidum capiti subduxerat ensem;  
 Intra tecta vocat Menelaum, et limina pandit, 525  
 Scilicet id magnum sperans fore munus amanti,  
 Et famam exstingui veterum sic posse malorum.  
 Quid moror? inrumpunt thalamo; comes additur una

thought of the horse as heaved over broken walls: see on 2. 237.

516.] 'Gravis' = 'gravidus' as in 1. 274. 'Scandit fatalis machina muros Feta armis' 2. 237-8.

517.] So Amata pretends to lead an orgie, 7. 385 foll., 'simulato numine Bacchi.' 'Orgia' with 'euantis,' a Greek construction, *εὐακούσας τὰ ὄργια*, 'orgia' being virtually a cogn. acc., equivalent to the cry 'εὐοε.' The word 'euantis' occurs Catull. 62 (64). 391. 'Circum' round the city.

518.] The torch is a characteristic of Bacchus, Eur. Bacch. 146, Soph. O. T. 318.

519.] We may reconcile this story with the narrative in 2. 254 foll. by supposing that Helen gave a signal for the fleet to start, and that Agamemnon when well on his way gave a second signal to Sinon, who then opened the horse: but it is simpler to suppose that the present account is an independent one, Virg. having forgotten that he had already given another, as we must certainly presume that when he wrote the lines about Helen introducing Menelaus, lower down, he did not remember the account of Helen hiding from Greeks and Trojans alike, 2. 567 foll., if the latter is genuine.

521.] 'Habuit' as in vv. 302, 670.

522.] Καὶ τὴν ἡδύμους ὕπνος ἐπὶ βλεφάρουσιν ἐπιπτεν, Νήγρετος, ἡδίστος, θανάτῳ ἀγγιστὰ σοικώς Od. 13. 79 foll.

523.] For the ironical use of 'egregius' comp. 4. 93.

524.] 'Emovet': it matters little whether we explain the change from

'emovet' to 'subduxerat' by saying that it is at the same time regarded from two different points of view, or by making the removal of the sword, as the first weapon Deiphobus would look for, prior to that of the other arms. 'Capiti' is probably to be taken strictly, not of the pillow or place where the head was to lie, though 'ad caput' is undoubtedly so used in Suet. Dom. 17. The removal went on while Deiphobus was asleep, Helen not having retired to rest with him, but being apparently engaged in her orgie. Comp. the manner in which Judith kills Holofernes (Judith 13. 6). 'Fidus' of a sword 7. 640.

525.] 'Limina,' not the house but the chamber.

526.] Menelaus is contemptuously called 'amans,' as if he were a new lover whose heart Helen was anxious to win.

527.] 'Famam' Helen is represented as thinking of her public character as well as her interest in Menelaus' affections, supposing that by a signal act of vengeance on Troy and of service to Greece she will recover her good name as a true wife and as a lover of her country.

528.] Deiphobus hurries over the circumstances of his butchery, which Virg. doubtless felt had been sufficiently described by its effects. 'Inrumpunt thalamo': this construction of the dative is not found elsewhere in Virg., but it occurs repeatedly in Virg.'s imitator, Silius. 'Inrumpunt,' Menelaus and his companions.

Hortator scelerum Aeolides. Di, talia Graiis  
 Instaurate, pio si poenas ore reposco. 530  
 Sed te qui vivum casus, age, fare vicissim,  
 Attulerint. Pelagine venis erroribus actus,  
 An monitu divom? an quae te Fortuna fatigat,  
 Ut tristis sine sole domos, loca turbida, adires?  
 Hac vice sermonum roseis Aurora quadrigis 535  
 Iam medium aetherio cursu traiecerat axem;  
 Et fors omne datum traherent per talia tempus;  
 Sed comes admonuit breviterque adfata Sibylla est:  
 Nox ruit, Aeneas; nos fiendo ducimus horas.

529.] 'Hortator scelerum' of Ulysses, as "scelerum inventor" 2. 164 note. 'Aeolides,' referring to the post-Homeric slander which made Ulysses really the son of Sisyphus, who was son of Aeolus. See Soph. Aj. 190, Phil. 417 &c.

530.] 'Instaurate' i.q. "repndite," a sense easily deduced from that of renewing. 'Pio ore': if the prayer is one which it is right to make.

532.] Virg. has blended the direct and indirect question, taking the mood from the latter, the order from the former. 'Have you come to Cumae by stress of weather, or on a special errand?' Deiphobus, we may remember, would be ignorant that Aeneas had any object in coming to Italy.

533.] 'Quae Fortuna' is rightly explained as 'quae alia fortuna.'

534.] 'Adires' follows 'fatigat,' as if it had been 'fatigavit.' See Madv. § 382, obs. 3. We may say that Deiphobus regards the stress of fortune first as a continuing agency, afterwards as having had a past effect in making Aeneas undertake the journey to the shades. 'Sine sole domos,' ἀνελκυσ δόμους Eur. Alc. 852. 'Turbida' gives the notion of obscurity, and perhaps also that of formless confusion. "A land of the shadow of death, without any order," Job 10. 22.

535.] 'Vice sermonum' translates ἐνέσπον ἀμειβομένη, Hom. Od. 11. 61. "Vice sermonis" occurs Ov. 4 Trist. 4. 79, "vicibus loquendi" Id. 3 Ex Pont. 10. 35, cited by Forc. The abl. here is one of circumstance. 'Roseis Aurora quadrigis' comp. 7. 36, where the Dawn goddess appears "in roseis

bigis," a number agreeing with the Homeric account Od. 23. 248. Considerable difficulty has been made about the time intended by the poet: Aeneas spends a night, a day, and perhaps a second night in or about the infernal regions, the first night being devoted to the preliminary sacrifices, the whole of the succeeding time to the journey through the shades. They started at daybreak, vv. 255 foll.: they have been exploring till past noon, and now the Sibyl warns Aeneas, in language sufficiently natural, that night is hastening on, 'nox ruit.'

536.] 'Axis' of the heaven G. 2. 271. 'Medium axem' like "medium sol igneus orbem Hauserat" G. 4. 436. 'Cursu' instrumental, if 'quadrigis' be descriptive; otherwise we must take it 'in' or 'during her course,' as in v. 338 above.

537.] 'Datum,' by the gods or by the Sibyl: see on v. 477. What the time assigned was we can only infer: but we may reasonably suppose that a visit to the shades would have its limits. 'Per talia': Virg. has chosen to say 'they would have drawn out their time through such conversation as this' instead of 'they would have drawn out such conversation as this through their time.' So "nos fiendo ducimus horas" v. 539. For 'traherent' see 1. 748.

538.] 'Comes' qualifies 'admonuit' on the principle illustrated by E. 8. 1, 18, "admonished him as a companion," so that it really = "comitem admonuit."

539.] 'Nox ruit' see on v. 535. 'Ducimus' see on v. 537.

Hic locus est, partis ubi se via findit in ambas: 540  
 Dextera quae Ditis magni sub moenia tendit,  
 Hac iter Elysium nobis; at laeva malorum  
 Exercet poenas, et ad impia Tartara mittit.  
 Deiphobus contra: Ne saevi, magna sacerdos;  
 Discedam, explebo numerum, reddarque tenebris. 545  
 I decus, i, nostrum; melioribus utere fatia.  
 Tantum effatus, et in verbo vestigia torsit.  
 Respicit Aeneas subito, et sub rupe sinistra  
 Moenia lata videt, triplici circumdata muro,  
 Quae rapidus flammis ambit torrentibus amnis, 550  
 Tartareus Phlegethon, torquetque sonantia saxa.  
 Porta adversa, ingens, solidoque adamante columnae,

540.] Hitherto they had passed along a single road, the district being inhabited by those who were neither in happiness nor in pain; now the ways diverge to Elysium or to Tartarus. 'Ambas' for 'duas,' a usage not illustrated by other instances. Here the notorious fact that there were two directions only in which the spirits could depart, may justify us in translating 'in both directions,' or 'where the way divides itself into its two parts.'

541.] 'Ditis magni sub moenia' vv. 630 foll.

542.] 'Iter Elysium' like "iter Italianum" 3. 507. 'Nobis' implies what appears further from v. 563, that they were not to visit Tartarus.

543.] The road is said to punish the bad and send them to Tartarus, a kind of hendiadys, expressing what would be expressed in less artificial language by saying that it conducts them to Tartarus where they are punished. The way is said 'mittere,' as elsewhere 'ducere' or 'ferre.' 'Impia Tartara,' the epithet properly belonging to the occupants of the place transferred to the place itself, not unlike "iugentes campi" v. 441.

545.] 'Explebo numerum,' 'I will fill up the number of the shades by rejoining them,' or 'I will fill up my allotted time in the shades.' Mr. Long suggests that 'numerus' may mean 'my place,' a sense illustrated by G. 4. 227.

546.] 'Uxor' here simply = 'habeo,' like *χρημα* in Greek.

547.] "Tantum effatus, et infesta subito obviis hasta" 10. 877. 'In verbo vestigia torsit' is like "media in voce resistit" 4. 76, 'in verbo' meaning 'even while he was speaking,' to show Deiphobus' ready compliance.

548.] 'Respicit' seems to imply that they had proceeded some way towards Elysium, as at the point of divergence Tartarus would be before them.

549.] See on 2. 234, a passage which, like this, enables us to discriminate between 'murus' and 'moenia.' It signifies little whether we suppose that here we are intended to conceive of one large building or of several. In any case we are meant to imagine a tower or Bastille. The wall that surrounds it is from Hesiod, Theog. 726.

550.] Phlegethon acts as a moat, apparently outside the walls. 'Torrentibus' is probably meant to suggest the notion of a torrent as well as that of scorching flame. So "pice torrentis ripas" 9. 105, 10. 114. 'Flammis' probably with 'ambit' rather than with 'rapidus.'

551.] The full name of the river is Pyriphlegethon, Od. 10. 513, Plato, Phaedo 61. It is called 'Tartareus' like Acheron v. 286, but with more propriety, as it is specially the river of the place of torture.

552.] 'Columnae' i.e. "poetes," being apparently chosen as better adapted to the gigantesque style of description. Comp. the description of the palace of Latinus 7. 170 foll. "Tectum augustum,



Vis ut nulla virum, non ipsi excindere bello  
 Caecicolae valeant; stat ferrea turris ad auras,  
 Tisiphoneque sedens, palla succincta cruenta, 555  
 Vestibulum exsomnia servat noctesque diesque.  
 Hinc exaudiri gemitus, et saeva sonare  
 Verbera; tum stridor ferri, tractaeque catenae.  
 Constitit Aeneas, strepituque exterritus haesit.  
 Quae scelerum facies? o virgo, effare; quibusve 560  
 Urgentur poenis? quis tantus plangor ad auras?  
 Tum vates sic orsa loqui: Dux inclute Teucrum,  
 Nulli fas casto sceleratum insistere limen;  
 Sed me eum lucis Hecate praefecit Avernis,  
 Ipsa deum poenas docuit, perque omnia duxit. 565  
 Gnosius haec Rhadamanthus habet, durissima regna,  
 Castigatque auditque dolos, subigitque fateri,

ingens, centum sublime columnis." 'Adamas' is the common poetical word for the hardest substance, e.g. Aesch. Prom. 6, ἀδαμαντίνων δεσμῶν ἐν ἀπρήκτοις πύλαις, which will also illustrate v. 553.

553.] The meaning is that neither men nor gods can make the gates of Tartarus open when once closed.

554.] The stronghold has a tower, like Priam's palace 2. 460. "Stat" combines the notions of height and fixity. 'Ad auras,' as if "surgit" or "se tollit" had preceded. Here and in v. 561 'aurae' of course stands for the atmosphere of the lower world.

555.] 'Tisiphone' G. 3. 552. 'Palla' 1. 648.

556.] Tisiphone is meant to act as porter or sentinel, v. 575. 'Servat' G. 4. 459. 'Exsomnia' i. q. "insomnia." It is used by Hor. 3 Od. 25. 9 in the sense of 'starting from sleep,' but it would be too much to assume that such is its natural meaning. All we can say is that while words compounded with 'in' may be called negative, like those with ἀ in Greek, those compounded with 'ex,' like those with ἔξω, may be called privative: but in poetical language at any rate the two are virtually equivalent.

558.] 'Tractae catenae' probably nom. pl., though it might be gen. sing. 'The jar of iron, and the clank of chains.'

560.] 'Scelerum facies' G. 1. 506. See on v. 104 above.

561.] The subject of 'urgentur,' is

"scelerati" understood. 'Ad auras' v. 554 note. Here it suggests a verb and in effect supplies its place.

563.] 'Insistere' with acc. G. 3. 164. The 'limen' is called 'sceleratum' as 'Tartara' are called 'impia' v. 543; but there is also a reference to the threshold as the special seat of the Furies. Comp. Ov. M. 4. 453 foll. 'Scelerata sedes' occurs in a similar connexion Tibull. 1. 3. 67.

564.] v. 118.

565.] 'Deum' may either be used generally, the punishments being supposed to have the sanction of the whole body of gods (comp. "fata deum" v. 376 &c.), or specially, indicating that the punishments were frequently inflicted at the instance of one or other of the gods, e.g. on Tityos, v. 595, who offered violence to Latona.

566.] Rhadamanthus, the brother of Minos (Il. 14. 321), in Hom. is placed in the Elysium fields, apparently as a kind of president (Od. 4. 564). In Plato, as we have seen on v. 430, he is the judge of the Asiatic dead. Heyne remarks that his office here answers rather to that of the 'Triumviri Capiteles' at Rome, or to that of the Eleven at Athens, than to that of a judge, as the spirits are presumed guilty before being committed to him, and he tortures them into confession and inflicts or superintends their punishment.

567.] 'Castigatque auditque,' a ὕστερον πρότερον, perhaps intended

Quae quis apud superos, furto laetatus inani,  
 Distulit in seram commissa piacula mortem.  
 Continuo sontis ultrix accincta flagello 570  
 Tisiphone quatit insultans, torvosque sinistra  
 Intentans anguis vocat agmina saeva sororum.  
 Tum demum horrissono stridentes cardine sacrae  
 Panduntur portae. Cernis, custodia qualis  
 Vestibulo sedeat? facies quae limina servet? 575  
 Quinquaginta atris inmanis hiatibus Hydra  
 Saevior intus habet sedem. Tum Tartarus ipse  
 Bis patet in praeceps tantum tenditque sub umbras,

to express the summary character of Rhadamanthus' justice, punishment following at once on examination. 'Dolos' seems to be put generally for crime, which is conceived of as skulking from justice and pleading not guilty.

568.] The concealment is called 'furtum,' as a fraud on justice. So in Greek κλέπτειν is used of doing a thing secretly. Comp. v. 24., 4. 337. It is "inane," because vengeance is not really cheated.

569.] 'Has put off to this late hour of death,' not a strictly accurate expression, as Virg. means not a death-bed confession, but a suppression of guilt till it is revealed in the other world. 'Piaculum' of a crime is as old as Ennius and Plautus, see Forc. Its use here may be meant to suggest that the confession has been delayed till earthly expiation is too late, at the same time that it suits 'distulit,' as what is really put off is not the crime but the confession and atonement. Expiation must now be made in the lower world.

570.] Tisiphone, as we said on v. 556, is the 'dweller on the threshold,' the meaning here accordingly seems to be that Rhadamanthus consigns the guilty to her, and she opens the door through which they pass to their doom. 'Accincta' seems merely to mean armed, as we cannot suppose that Tisiphone carried a scourge at her girdle. See on v. 184. So "omnis facibus pubes accingitur atris" 9. 74. There is a similar passage in 2. 612 foll., "Iuno . . . socumque furens a navibus agmen Ferro accincta vocat," but it does not seem to help us to explain that before us. We might explain 'accincta fla-

gello,' 'girt up for wielding the lash,' like "se praedae accingunt" 1. 210, "accingunt omnes operi" 2. 235, but the parallel 9. 74 is against this.

571.] 'Quatit' is not constructed with 'flagello,' but 'accincta flagello' is meant to indicate the kind of 'shaking' meant. Comp. 12. 337, "Talis equos alacer media inter proelia Turnus Fumantis sudore quatit."

573.] The description is continued: when the culprit is handed over to the Furies, then, and not till then, is the adamantine door of the prison opened. 'Sacrae,' not set apart and thence accursed (3. 57), but belonging to the infernal gods. "Portae religionis sacrae" 7. 608.

574.] 'Custodia,' = "custos," as in 9. 166, for "custodes." So we say 'watch' and 'sentry' for 'watchmen' and 'sentinels.' The 'custos' is Tisiphone.

575.] 'Vestibulo' and 'limina' are important, being contrasted with 'intus.' The three degrees of horror are Tisiphone on the threshold, the Hydra within, and the terrific depth of Tartarus, 'Tartarus ipse.' 'Limina servet' v. 402., 2. 567. 'Facies' of a monster 8. 194.

576.] 'Atris,' a common epithet of serpents, G. 1. 129. Here it seems to refer not so much to the skin or to the poisonous powers of the Hydra, as to the black gulf of its throat. "Immanis hiatu" above v. 237. The Hydra need not be the same as that mentioned v. 287.

577.] 'Saevior,' fiercer than Tisiphone.

578.] Comp. the description of the tree 4. 445 foll.

Quantus ad aetherium caeli suspectus Olympum.  
 Hic genus antiquum Terrae, Titania pubes, 580  
 Fulmine deiecti fundo volvuntur in imo.  
 Hic et Aloidas geminos inmania vidi  
 Corpora, qui manibus magnum rescindere caelum  
 Adgressi, superisque Iovem detrudere regnis.  
 Vidi et crudelis dantem Salmonea poenas, 585  
 Dum flammis Iovis et sonitus imitatur Olympi.  
 Quattuor hic invectus equis et lampada quassans  
 Per Graium populos mediaeque per Elidis urbem  
 Ibat ovans, divomque sibi poscebat honorem,  
 Demens! qui nimbos et non imitabile fulmen 590  
 Aere et cornipedum pulsu simularet equorum.

579.] 'Suspectus' occurs again 9. 530, where we hear of a tower "vasto suspectu." 'Caeli suspectus' evidently means the looking up to heaven, 'ad aetherium Olympum' being added to develop the thought. The meaning then will be that the gulf of Tartarus extends twice as far below the ground of the infernal regions which Aeneas and the Sibyl are traversing, as the heaven extends above the earth.

580.] 'Genus Terrae,' comp. G. 1. 278. The best comment on 'antiquum' is furnished by the passages about the elder gods in the Prometheus of Aeschylus.

581.] 'Fundo in imo' is perhaps from Hom., who speaks of τοῦτο Ὑποταρταρίους, οἱ Τίτῆες κατέκταναν Il. 14. 279.

582.] The sons of Aloeus, Otus and Ephialtes, are mentioned Il. 5. 385 foll., as having put Arcs in chains, and in Od. 11. 347 foll. the story of their attempt on heaven and their punishment is told at length. With the apposition of 'corpora' comp. 10. 430, and see 2. 18.

584.] ὡς τὴν Διὸς τυραννίᾳ ἐκπέπονθαι Aesch. Prom. 357, of Typhoeus. In the account in Od. 11 the attempt is made somewhat less definite than here; it is added, however, that it would have succeeded had the giant twins been allowed to grow to manhood.

585.] Salmoneus again is mentioned in Od. 11 (v. 236), but only as the father of Tyro, being himself desig-

nated as ἀμύμων.

586.] Salmoneus is described as struck with vengeance in the very midst of his impious triumph. We may say if we please that the sight of his punishment recalls the thought of his impiety, and so that the Sibyl may be said to have witnessed the latter as still continuing.

587.] 'Quassans,' brandishing his torches before hurling them, so as to give force to the blow and make the blaze brighter. Comp. 5. 642. "Quassabat Etruscam Pinum et fumiferos infert Mesentius ignis" 9. 521, which will also illustrate "fumra taedis Lumina (v. 593 below). 'Lampas' of a torch 9. 535.

588.] 'Elidis urbem' most naturally means the city of Elis, which was not built till long after, but may well have been mentioned by Virg., by a voluntary or involuntary anachronism. There was a double impiety in committing the crime in Elis, where Zeus was especially honoured at the Olympic games.

590.] 'Demens! qui,' the Homeric ἄμεινος ὅς (Od. 1. 8). 'Nimbos et fulmen' is meant to include thunder and lightning; the next verse however mentions only the mock-thunder, the mock-lightning having been already mentioned v. 587, a curious exemplification of Virg.'s indirect and fragmentary way of telling a story.

591.] 'Aere' is most simply taken as the brazen car, though Apollod. 1. 9. 7 speaks of brazen vessels dragged along the ground by Salmoneus,

At pater omnipotens densa inter nubila telum  
 Contorsit, non ille facies nec fumea taedis  
 Lumina, praecipitemque inmani turbine adegit.  
 Nec non et Tityon, Terrae omniparentis alumnus, 595  
 Cernere erat, per tota novem cui iugera corpus  
 Porrigitur, rostroque inmanis voltur obunco  
 Inmortale iecur tendens fecundaque poenis  
 Viscera rimaturque epulis habitatque sub alto  
 Pectore, nec fibris requies datur ulla renatis. 600  
 Quid memorem Lapithas, Ixiona Pirithoumque?

and Manilius 5. 91 foll. of a brazen bridge.

592.] 'Densa inter nubila' may be meant merely to give the picture, "media nimborum in nocte corusca Fulmina molitur dextra" G. 1. 328, or it may mean that Jupiter raised a storm and then hurled the lightning.  
 593.] 'Contorsit' 2. 52 note. 'Ille' is semipleonastic, as in 1. 3., 5. 437 (comp. Hor. 4 Od. 9. 51, "Non ille pro caris amicis Aut patria timidus perire"); here however, as perhaps in the passage just quoted from Hor., it has the force of contrast, distinguishing Jove from Salmones.  
 'Fumea taedis lumina,' a variety for 'fumeum lumen taedarum.' In 7. 458 we have "atro Lumine fumantis taedas." The smokiness of pinewood torches is doubtless mentioned contemptuously, as contrasted with the comparatively clear flame of lighting.

594.] 'Turbine' the wind of the thunderbolt, 1. 45 note. 'Adegit,' 'ad umbras,' which is expressed 2. 25.

595.] Tityos actually appears in the shades in Od. 11. 578 foll., a passage of part of which this is an expanded translation. 'Omniparens' is found twice in Lucretius as an epithet of the earth, 2. 706., 5. 259. 'Alumnus' expresses the relation of a child to the nurse rather than to the mother; but the two lie so near together that they are often identified.

596.] 'Cernere erat,'  $\eta\rho$   $\dot{\iota}\delta\epsilon\iota\tau$ . The construction is less elastic in Latin than in Greek, as in Greek the thing seen may be made the nom. to the verb substantive, while in Latin it must be the object of the infinitive. 'Per novem iugera,'  $\epsilon$   $\delta$   $\epsilon\tau$   $\epsilon\eta\epsilon\iota\alpha$   $\kappa\epsilon\iota\tau\epsilon$

$\pi\epsilon\lambda\alpha\sigma\theta\epsilon\alpha$  Hom. 1. c.

597.] 'Porrigitur,' as if the extension were a continuing act.

598.] 'Inmortale iecur' is a translation of  $\eta\mu\alpha\sigma$   $\alpha\delta\acute{\alpha}\nu\alpha\tau\omicron\nu$  (of Prometheus) Hesiod, Theog. 523, from which Virg. may have borrowed the circumstance as well as the word. 'Fecunda poenis' might be = 'fecunda ad poenas,' but it is better to make 'poenis' abl. (comp. "Viminibus salices fecundae" G. 2. 446), the punishment being conceived of as growing along with the materials of punishment.

599.] The vulture digs for its food in the inwards of the giant, as the birds in G. 1. 384, "Dulcibus in stagnis rimantur prata Caystri." 'Epulis' dat., = "ad epulas."

600.] 'Fibris,' see on G. 1. 484. They are not suffered to rest, being always eaten as fast as they grow. Comp. 1. 723, "postquam prima quies epulis."

601.] The enumeration of the culprits and their respective punishments is abandoned, and the rest of the guilty are dealt with in a mass—a change which has partly the advantage of variety, partly that of increasing the horror. It is as if the reader were allowed a glimpse of that fearful abyss, and, after distinguishing a few figures, were to find himself unable to disentangle his impressions of the sufferers and their torments, and so obliged to retire with a confused sense of terrors inextricably blended. Ixion and Pirithous were Lapithae; 'Lapithas' however seems to stand for the whole nation, they being mentioned merely as specimens.

Quos super atra silex iam iam lapsura cadentique  
 Imminet adsimilis; lucent genialibus altis  
 Aurea fulera toris, epulaeque ante ora paratae  
 Regifico luxu; Furiarum maxuma iuxta 605  
 Accubat, et manibus prohibet contingere mensas,  
 Exsurgitque facem attollens, atque intonat ore.  
 Hic, quibus invisi fratres, dum vita manebat,  
 Pulsatusve parens, et fraus innexa clienti,  
 Aut qui divitiis soli incubuere repertis, 610  
 Nec partem posuere suis, quae maxuma turba est,  
 Quique ob adulterium caesi, quique arma secuti  
 Impia, nec veriti dominorum fallere dextas,

602.] The story about the stone is found Pindar Olymp. 1. 55 foll., and Lucret. 3. 980. 'Atra' the colour increases the horror. The hyper-meter ('Cadentique Imminet') has a rhetorical effect, the overlapping syllable expressing the just falling stone.

603.] 'Lucent,' &c. Some connect this punishment with the preceding, Ixion and Pirithous, whom they suppose to be the two intended by 'quos,' being placed under the overhanging rock, and also tormented by the presence of a banquet which they cannot enjoy. But see v. 601, from which it would seem that two separate punishments are intended, and that these are only specimens of an infinite number. "Genialis dies" is a feast-day, and so 'genialis torus' is a banqueting-couch, whether the expression is Virg.'s own or borrowed from common language. 'Geniales tori' are here banqueting-couches, though "lectus genialis" means the marriage-bed. 'Altus' of a couch, as in 2. 2.

604.] 'Fulera' the pillar or support of the couch. 'Toris' may be taken either as dat., or as attributive abl.: on either view, the case must be regarded as a poetical substitute for the gen.

605.] 'Regificus,' a rare word (= "regalis"), probably coined by the old poets. 'Furiarum maxuma,' the eldest of the sisterhood of the Furies: comp. *ῥιόςβαρα* *Ἐρινύων*, Eur. Iph. T. 963.

606.] 'Manibus' with 'contingere,' as in 2. 187.

607.] 'Exsurgitque,' as if they were

persisting in their attempt to eat, in spite of her prohibition.

608.] Virg. has apparently imitated Aristoph. Frogs 147, where Heracles enumerates those who lie in the infernal quagmires.

609.] It is to be remarked that the moral feeling of antiquity regarded even the striking of a parent as among the blackest offences; and this is the strict meaning of *παρτοκτοία*, and perhaps 'parricida.' The fragment of the so-called law of Servius Tullius makes the crime capital, "Si parentem puer verberit, ast ille plorasit, puer divis parentum sacer esto." 'Et' virtually = "aut." 'Innexa' metaphorical, as in 4. 51, here of the web of trickery and wrong in which the patron is supposed to entangle his client. The laws of the Twelve Tables made the crime here specified capital: "patronus si clienti fraudem fecerit, sacer esto."

610.] Comp. G. 2. 507, "Condit opes alius, defossoque incubat auro:" there however the man hides his money in the earth, here he has found a treasure. Comp. for the picturesque image expressed in 'soli' Hor. 1 S. 1. 66 foll.

611.] 'Posuere,' 'laid aside for,' with the notion of reserving or saving. 'Suis,' their kinsfolk and friends, which would be the extent of charity ordinarily practised.

612, 613.] 'Those who were slain for adultery' are particularized among other adulterers either as having been surprised in the fact, or to show that punishment in life does not confer immunity from punishment after

Inclusi poenam expectant. Ne quaere doceri,  
 Quam poenam, aut quae forma viros fortunave mersit.  
 Saxum ingens volvunt alii, radiisque rotarum 616  
 Districti pendent; sedet, aeternumque sedebit,  
 Infelix Theseus; Phlegyasque miserrimus omnis  
 Admonet et magna testatur voce per umbras:  
 "Discite iustitiam moniti, et non temnere divos." 620  
 Vendidit hic auro patriam, dominumque potentem  
 Inposuit; fixit leges pretio atque refixit;  
 Hic thalamum invasit natae vetitosque hymenaeos;  
 Ausi omnes inmane nefas, ausoque potiti.

death. 'Arma secuti' 3. 54, 156., 11. 161. as we should say, to follow a standard. 'Arma impia' are arms taken up against country or friends, in violation of "pietas." 'Dextras dominorum', i. q. "fidem dominis datam." Slaves partook largely of the general social disorganization of the time. Virg. seems to have expressed himself loosely, since a slave, as Mr. Long remarks, could not strictly be said to give 'fides' to his master, like an equal.

614.] 'Poenam expectant.' Virg. here chooses to regard the guilty in the interval between incarceration and execution. There is a similar picture of the agony of expectation G. 3. 37 foll.

615.] 'Quam poenam,' sc. 'expectant,' or, if the construction is the same as in the next clause, 'expectant.' 'Quae forma,' &c. not 'what form' (interrogative), but 'the form which' (relative). 'Forma fortunave' almost, = "forma fortunae," 'forma' being = 'kind.'

616.] 'Saxum,' the traditional punishment of Sisyphus, as the wheel is that of Ixion. The legs and arms of the sufferers are stretched out, and in that state they are bound on a wheel which whirls them round and round. 'Que' virtually = 've.'

618.] 'Phlegyas' is nom., being the name of the father of Ixion. The nature of his punishment is not specified by Virg., who leaves us to infer the horror of it from his melancholy warning.

619.] 'Testari' is used of solemn affirmations, which are supposed to be equivalent to calling witnesses to the truth of the statement made;

here it is extended to a warning which contains no formal affirmation, though we may say if we please that Phlegyas makes himself and those who witness his torture evidences of the truth of the propositions involved in his precept.

620.] Virg. has evidently imitated Pind. Pyth. 2. 39 foll., where Ixion gives a similar warning from his wheel. The story of Phlegyas as told by Servius says that his crime was burning the temple of Apollo at Delphi.

621, 622.] Virg. has been generally supposed to refer to Curio, who was bribed by Caesar's paying his debts to quit the party of Pompey; but though Lucan 4. 819 foll. speaks of him in similar language, it is not credible that Virg. should refer in this way to a transaction which reflected on the buyer no less than on the seller. 'Fixit,' &c. seems to refer to the same person as 'vendidit,' 'inposuit,' so that the same reason would operate against our supposing a distinct reference to Antony, though we cannot say that his proceedings may not have been in Virg.'s mind. 'Fixit' and 'refixit,' 'put up and taken down,' the laws being engraved on brazen tablets and fastened in some public place whence they were removed when abrogated. The laws of the Twelve Tables were engraved on brass and fixed in the Forum: the *Senatusconsultum de Bacchanalibus*, now preserved at Vienna, is on brass. See Lewis, *Credibility of Rom. Hist.* vol. 1, p. 138.

624.] 'Ausu potiri' a somewhat bold expression for succeeding in a design, borrowed by Ov. M. 11. 242. Comp. "victor propositi" Hor. 1 Ep. 13. 11.

Non, mihi si linguae centum sint oraque centum, 625  
 Ferrea vox, omnis scelerum comprehendere formas,  
 Omnia poenarum percurrere nomina possim.

Haec ubi dieta dedit Phoebi longaeve sacerdos:  
 Sed iam age, carpe viam et susceptum perfice munus;  
 Adceleremus, ait; Cyclopum educta caminis 630  
 Moenia conspicio atque adverso fornice portas,  
 Haec ubi nos praecepta iubent deponere dona.  
 Dixerat, et pariter gressi per opaca viarum  
 Corripiunt spatium medium, foribusque propinquant.  
 Occupat Aeneas aditum, corpusque recenti 635  
 Spargit aqua, ramumque adverso in limine figit.

His demum exactis, perfecto munere divae,  
 Devenere locos laetos et amoena virecta  
 Fortunatorum nemorum sedesque beatas.  
 Largior hic campos aether et lumine vestit 640

625.] Repeated from G. 2. 43.

626.] 'Scelerum formas' see on v. 615, and comp. 'scelerum facies' v. 560.

629.] The meaning seems to hover between the two senses of 'munus,' 'a duty' and 'a gift.' The words 'perfice' and 'susceptum' are only appropriate to the former, and v. 637 to the latter. But as Aeneas had undertaken to present the gift, it had become a duty, and Virg. considered himself free to use this general language.

630.] 'Adcelerare' intransitive 5. 675. 'Cyclopum educta caminis,' reared by the forges of the Cyclops, i. e. by Vulcan and his Cyclops. The Cyclops were supposed to be the authors of those unhewn polygon structures still seen in Greece, like the walls of Mycenae and Tiryns, and called Cycloplan architecture; the mass of the commentators too may be right in supposing that Virg. means the palaces of Pluto to be built of iron, which would be the natural material used by Vulcan and his workmen. 'Educere' of rearing a fabric 2. 186, 461., 12. 676.

631.] 'Adverso fornice portas,' the arched gateway fronting us.

632.] 'Præcepta' not of course the precepts of the Sibyl, but the rules of the gods.

633.] 'Angusta viarum' 2. 382,

"opaca locorum" ib. 725.

634.] 'Corripiunt' see G. 3. 104. The meaning here is, as we should say in English, they annihilate the intervening distance. "Corripiunt spatia" 5. 316.

635.] "Occupat Aeneas aditum" v. 424 note. We must suppose that there were means of lustration, vessels of water and lustral branches, at the entrance of Pluto's palace, like the *νεπιφαστρία* at the entrance of Greek temples. 'Recenti aqua' is emphatic, like "flumine vivo" 2. 719, "fluviali lymphæ" 4. 635. 'Recena' of fresh water G. 3. 301.

636.] "Adverso in limine" v. 279 above.

637.] 'Perfecto munere divae' see on v. 629.

638.] Homer's Elysium (Od. 4. 563 foll.) forms no part of the infernal regions, but is a separate region, which later legends developed into the Islands of the Blest (Hesiod, W. and D. 170 foll., Pindar, Ol. 2. 61 foll.). Perhaps the nearest parallel to Virg.'s language is to be found in Aristoph. Frogs 164 foll.

639.] 'Fortunatae Insulae' is the Latin equivalent of *μακάρον νῆσος*. With the transference of the epithet we may comp. "lugentes campi" above v. 441.

640.] Virg. copies Hom.'s description of Olympus, Od. 6. 44, *ἀλλὰ πεδ*

Purpureo, solemque suum, sua sidera norunt.  
 Pars in gramineis exercent membra palaestris,  
 Contendunt ludo et fulva luctantur arena;  
 Pars pedibus plaudunt choreas et carmina dicunt.  
 Nec non Threicius longa cum veste sacerdos 645  
 Obloquitur numeris septem discrimina vocum,  
 Iamque eadem digitis, iam pectine pulsat eburno.  
 Hic genus antiquum Teucri, pulcherrima proles,  
 Magnanimi heroes, nati melioribus annis,  
 Iusque Assaracusque et Troiae Dardanus auctor. 650

αἶθρη Πένταται ἀνέφελος, λευκὴ δ' ἐπι-  
 δέδρομεν αἶγλη, which Lucr. imitates  
 3. 18 foll. 'Largior vestit' is meant  
 to express μάλα πέπταται, the trans-  
 parency of the ether being conceived  
 of as a superabundant fluid which  
 permeates every part of the region.  
 'Lumine purpureo' as plainly is  
 meant to render λευκὴ αἶγλη, 'pur-  
 pureus' having its Roman sense of  
 dazzling. See E. 5. 38, G. 4. 373.

641.] They have a sun and stars of  
 their own, distinct from those in the  
 upper world. Pind. fr. 95 apparently  
 says that the sun visits the blest  
 when it leaves us: elsewhere, how-  
 ever, he gives them a sun that  
 shines night and day alike, Ol. 2. 61  
 foll.

642.] 'Palaestra' may be either  
 the place or the exercise: but the  
 former seems more likely. So per-  
 haps "agresti palaestrae" G. 2. 642  
 may mean the place.

643.] 'Ludo' sportingly, 5. 593, 674.  
 We may perhaps contrast "conten-  
 dere bello" 4. 108. "Fulva arena"  
 5. 374.

644.] Translated from Od. 8. 264,  
 πέπληγον δὲ χορὸν θεῶν ποσσίν. 'Plau-  
 dunt choreas, cognate acc., 'beat the  
 dance with their feet.' Κάδος ποδῶν  
 is used of dancing Eur. Heracl. 583,  
 Tro. 746, like 'pedibus plaudunt'  
 here.

645.] Orpheus was one of the  
 mythical fathers of song, and his  
 name was associated with revelations  
 about the lower world, supposed to  
 be preserved by secret societies (Dict.  
 M. Orpheus), so that he is naturally  
 made the harper who plays while the  
 blessed spirits dance and sing. The  
 long robe was characteristic of mu-  
 sicians: comp. Prop. 3. 23. 16, "Py-

thius in longa carmina veste sonat"  
 (of the statue of Apollo in the Pala-  
 tine temple), and also Hor. A. P. 215,  
 Ov. F. 6. 654, 688, where the long  
 robes of the 'tibicines' are mentioned  
 and accounted for.

646.] 'Obloquitur' seems to be a  
 technical term for 'accompanying.'  
 'Numeris' is dative, and probably  
 refers to the rhythm or measured  
 beat of the dancing. 'Septem dis-  
 crimina vocum,' the seven musical  
 intervals, or, as we say, the seven  
 notes in music. The reference is  
 probably to playing, not to singing,  
 so that the next line will be explana-  
 tory of the present. 'He sounds in  
 time with their measure the seven  
 musical notes.'

647.] 'Eadem' "discrimina." He  
 strikes the notes, i.e. produces them by  
 striking the harp. 'Pectine.' "Though  
 the Romans adopted into their own  
 language the Greek word 'plectrum,'  
 they used the Latin 'pecten' to de-  
 note the same thing, not because the  
 instrument used in striking the lyre  
 was at all like a comb in shape and  
 appearance, but because it was held  
 in the right hand and inserted be-  
 tween the stamens of the lyre as the  
 comb was between the stamens of the  
 loom." Dict. A. 'Tela.'

648.] Some think 'melioribus an-  
 nis' refers specially to the days of  
 Troy's prosperity, but the general  
 reference to a happier divine foretime  
 is more probable. Comp. Catull. 63  
 (64). 22.

650.] Comp. G. 3. 35, 36. Here Dar-  
 danus seems to be mentioned as a  
 descendant of Teucer: but it is not  
 easy to say which of the legends about  
 them Virg. followed. See on 3. 107,  
 108, 109.



Arma procul currusque virum miratur inanis.  
 Stant terra defixae hastae, passimque soluti  
 Per campum pascuntur equi. Quae gratia currum  
 Armorumque fuit vivis, quae cura nitentis  
 Pascere equos, eadem sequitur tellure repostos. 655  
 Conspicit, ecce, alios dextra laevaque per herbam  
 Vescentis laetumque choro Paeani canentis  
 Inter odoratum lauri nemus, unde superne  
 Plurimus Eridani per silvam volvitur amnis.  
 Hic manus ob patriam pugnando volnera passi, 660  
 Quique sacerdotes casti, dum vita manebat,  
 Quique pii vates et Phoebæ digna locuti,  
 Inventas aut qui vitam excoluere per artis,

651.] 'Arma' coupled with 'currus' as in v. 485, l. 16, 17. 'Virum' seems to go with both, as "arma virum" are combined l. 119., 9. 777: 'inanis,' either 'empty,' as l. 476, or 'ghostly,' as in Ov. F. 2. 554 "deformis animas, vulgus inane." Perhaps the present line refers to one class who are exercising, the next to another, who have done their exercise and are now feeding or grooming their horses—the same distinction which seems to be drawn in the words 'quae gratia,' &c. and 'quae cura,' &c.

652.] παρὰ δ' ἔγχεα μακρὰ πέπληεν Il. 3. 135, of the armies resting before the combat of Paris and Menelaus.

653.] 'Gratia' with gen. of the thing or person wherein pleasure is felt, like χαρὶς, 7. 402.

654.] 'Nitentis' perhaps with 'pascere' comp. E. 6. 4. 'Nitidi' is used similarly of sleek horses 7. 275. For the care taken by the Homeric warriors of their horses comp. Il. 8. 185 foll. 'Cura pascere' see on G. 1. 213.

655.] 'Sequitur,' as we should say, follows them beyond the grave.

656.] 'Per herbam,' feasting on the grass, like the Trojans l. 214., 3. 221 foll., 7. 109.

657.] 'Vescentis' without a case, as in Livy 37. 20, "pars vescentes sub umbra." The Paean at banquets is as old as Hom. Il. 1. 473. 'Choro' in a band or chorally. If the singers are the same as the banqueters, they can hardly be dancing.

658.] The scent of the bay has been mentioned E. 2. 54 foll. 'Lauri

nemus,' not unlike "picis lucos" G. 2. 433. 'Superne,' in the upper world. The river is supposed to take its rise in the Elysian fields, just as in G. 4. 366 foll. we are told that Aristaeus saw the subterranean sources of all the rivers in the world, Eridanus included. The Po, with which the Romans identified the Eridanus, not far from its source, flows underground for two miles. 'Plurimus,' with abundant stream, &c., will then refer to its course through the upper world, not through the shades.

659.] 'Plurimus' with 'volvitur,' a patriotic tribute to the size and force of the river, like those in G. 1. 482., 4. 371 foll.

660.] 'Manus—passi' like "genus... pubes... deiecti" above vv. 580 foll. The latter part of the line is repeated 7. 182. Those who have been wounded are named rather than the slain, as all patriotic warriors are meant to be included.

662.] 'Pii' = 'casti.' A comment on the epithet as applied to poets is furnished by the well-known passage Hor. 2 Ep. 1. 128 foll. 'Phoebæ digna locuti' is generally explained of their power of song, but it may also refer to their purity.

663.] 'Vitam,' not their life, but life generally, a usage common in Lucr., e. g. 6. 3, "Et recreaverunt vitam (Athenae)." The whole of the latter part of Lucr.'s 5th Book is in fact a commentary on this line.

Quique sui memores alios fecere merendo;  
 Omnibus his nivea cinguntur tempora vitta. 665  
 Quos circumfusus sic est adfata Sibylla,  
 Musaeum ante omnis; medium nam plurima turba  
 Hunc habet, atque humeris exstantem suspicit altis:  
 Dicite, felices animae, tuque, optume vates,  
 Quae regio Anchisen, quis habet locus? illius ergo 670  
 Venimus et magnos Erebi tranavimus amnis.  
 Atque huic responsum paucis ita reddidit heros:  
 Nulli certa domus; lucis habitamus opacis,  
 Riparumque toros et prata recentia rivis  
 Incolimus. Sed vos, si fert ita corde voluntas, 675  
 Hoc superate iugum; et facili iam tramite sistam.  
 Dixit, et ante tulit gressum, camposque nitentis  
 Desuper ostentat; dehinc summa cacumina linquunt.  
 At pater Anchises penitus convalle virenti  
 Inclasas animas superumque ad lumen ituras 680  
 Lustrabat studio recolens, omnemque suorum  
 Forte recensebat numerum carosque nepotes,

664.] A more general description of the benefactors of the human race. 'Memores' of grateful recollection 4. 539. 'Merendo' by their services. Comp. Prop. 5. 11. 101, "sim digna merendo."

665.] "Nivea vitta" G. 3. 487. The 'vitta' is the mark of consecration, being worn by the gods and by persons and things dedicated to them.

667.] Musaeus is the mythical father of poets, as Orpheus of singers.

668.] 'Humeris exstantem' like "summis vix cornibus exstant" G. 3. 370.

669.] 'Optume,' as Wagn. remarks, is simply a courteous address, like *Agave*, as in 11. 224., 12. 48.

670.] 'Habet locus' like "habuit thalamus" above v. 521, "saltus habuere" E. 10. 9. 'Ergo' with gen. as in Lucr. 3. 78, "Intereunt partim statuarum et nominis ergo," "formidinis ergo" Id. 5. 1246.

671.] 'Amnis' may be only a poetical plural: but Virg. apparently means Aeneas to have crossed three of the infernal rivers, though he only mentions the passage of one: see on v. 295. 'Tranavimus' of crossing in a boat, like "innare" v. 134.

672.] 'Atque' seems to mean immediately.

673.] 'Certus' of a fixed habitation 3. 39, G. 4. 155.

674.] 'Riparum toros' like "viridante toro herbae" 5. 388. 'Recentia,' an epithet transferred to meadows from the streams that freshen them: see on v. 635.

676.] 'Sistam' implies, what we should also infer from the context, that Musaeus leaves them when they have mounted the slope and see the way on the other side.

677.] 'Gressum ferre' 11. 99, 'inferre' G. 4. 380. 'Nitentis' expressing the luminous appearance of the whole region, v. 640 above.

678.] 'Linquunt,' Aeneas and the Sibyl: see on v. 676.

680.] 'Superum lumen' of the light of the upper world, like "superis oris" 2. 91. The words occur Enn. A. 1. fr. 64, Lucr. 6. 856.

681.] 'Recolo' is used of musing and considering by Plaut. and Cic.: see Forc. 'Suorum,' his progeny, explained by 'caros nepotes.'

682.] Either we must take 'forte,' 'just happened to be,' with 'lustrabat' as well as with 'recensebat,' or

Fataque fortunasque virum moresque manusque.  
 Isque ubi tendentem adversum per gramina vidit  
 Aenean, alacris palmas utrasque tetendit, 685  
 Effusaeque genis lacrimae, et vox excidit ore:  
 Venisti tandem, tuaque exspectata parenti  
 Vicit iter durum pietas? datur ora tueri,  
 Nate, tua, et notas audire et reddere voces?  
 Sic equidem ducebam animo rebarque futurum, 690  
 Tempora dinumerans, nec me mea cura fefellit.  
 Quas ego te terras et quanta per aequora vectum  
 Accipio! quantis iactatum, nate, periclis!  
 Quam metui, ne quid Libyae tibi regna nocerent!  
 Ille autem: Tua me, genitor, tua tristis imago, 695  
 Saepius occurrens, haec limina tendere adegit;  
 Stant sale Tyrrheno classes. Da iungere dextram,  
 Da, genitor, teque amplexu ne subtrahe nostro.

we must suppose the words in v. 680 to apply generally to the spirits of the future, from which 'omnem-numerum' is specially discriminated, Anchises happening to be reviewing that part of the whole multitude when Aeneas appeared.

683.] Anchises knows the future, and so may be said to review it as well as the present. 'Manus' of martial exploits, as in l. 455 of the performances of artists.

684.] 'Tendentem adversum,' coming to meet him: 'adversum' probably adj., not adverb.

686.] "Excidit ore" 2. 658. Here the intention seems to be to express eagerness. "Vox excidit" occurs again 9. 113 of a sudden cry.

687.] Comp. Eumaeus' address to Telemachus Od. 16. 23, ἦλθε, Τηλέμαχε, γλυκερόν φάος.

688.] 'Vincero' of overcoming difficulties v. 148 above, G. 1. 145., 3. 239.

689.] 'Notas' means such as we have been accustomed to hear from each other, and therefore might almost be translated 'as of old.' Comp. "ac veras audire et reddere voces" 1. 409. "Notis vocibus" v. 409 above.

690.] 'Futurum' with 'ducebam' as well as with 'rebar.' 'Ducebam animo' is a fuller expression for the ordinary use of 'ducere' = 'putare.' Anchises here appears to be speaking

of ordinary human expectation, not of prevision. We may suppose his power of foresight not to have been unlimited: at any rate there is much more force here in the expression of the feeling of confidence which human love gives. See on v. 695.

691.] 'Tempora dinumerans,' counting the days till Aeneas might be expected to come. 'Fallere' of disappointment and wasted labour, like "numquam fallentis termes olivae" Hor. Epod. 16. 45.

694.] 'Nocerent' by hostility or by over-kindness. For the first comp. Venus' fears l. 671 foll. Here again we have human feeling, not prevision, though Anchises' knowledge that Aeneas was at Carthage must have been preternatural.

696.] 'Tendere' with acc. of place 1. 554. 'Adigo' with inf. 7. 113. Μῆνεν ἐμῇ, χρεῖώ με κατήγαγεν εἰς Αἴδαο, Od. 11. 164.

697.] 'Sallis Ausonii' 3. 385. Aeneas means to say that he has come to Cumae in the course of his voyage. 'Classes' pl., as in 3. 403, "ubi transmissae steterint trans aequora classes." Here he speaks of them as standing in the water, not, as elsewhere, on shore. Virg. follows, without translating them, the words of Ulysses to his mother, Od. 11. 210 foll.

Sic memorans largo fletu simul ora rigabat.  
Ter conatus ibi collo dare brachia circum, 700  
Ter frustra comprehensa manus effugit imago,  
Par levibus ventis volucrique simillima somno.

Interea videt Aeneas in valle reducta  
Seclusum nemus et virgulta sonantia silvis,  
Lethaeumque, domos placidas qui prae-natat, amnem.  
Hunc circum innumeræ gentes populique volabant; 706  
Ac velut in pratis ubi apes aestate serena  
Floribus insidunt variis, et candida circum  
Lilia funduntur; strepit omnis murmure campus.  
Horrescit visu subito, caussasque requirit 710  
Inscius Aeneas, quæ sint ea flumina porro,  
Quive viri tanto conplerint agmine ripas.  
Tum pater Anchises: Animæ, quibus altera fato  
Corpora debentur, Lethæi ad fluminis undam  
Securos latices et longa oblivia potant. 715

699.] "Memorans" 2. 650. 'Simul' with a verb after a participle: comp. 10. 856, where it precedes the participle, and 12. 756, where it is used with verb and participle both.

703.] 'Reducta,' retired, like "sinus reductos" 1. 161.

704.] 'Silvis': comp. 3. 442, "Averna sonantia silvis," and 12. 522, "virgulta sonantia lauro." In more ordinary Latin we should have had "virgulta sonantia silvarum," or "silvas sonantibus virgultis;" but Virg., for variety's sake, makes the brakes rustle with the woods, of which they form a part.

705.] 'Præ-nato' may be compared with 'præfluo,' which has the force of 'præterfluo,' as in Hor. 4 Od. 3. 10, "quæ Tiburaquæ fertile præfluunt." 'Natare' had been previously used of water by Ennius and Lucr. Comp. "campi natantes" G. 3. 193. Lethe is unknown to Hom.

706.] Strictly speaking, 'gentes' (nations) is more extensive than 'populi' (cities or peoples): comp. 10. 202, G. 4. 4, 5.

707.] Comp. II. 2. 87 foll. 'Ac velut' is 'even as,' as in 4. 402 &c. 'In pratis' follows, to give the general scene of the simile, as in 1. 148., 12. 908. 'Strepit—campus,' v. 709, sums up the effect of the description.

709.] There is a buzzing among the shades as among the bees ("turbamque sonantem" v. 753), probably the ordinary buzz of a crowd, not specially the ghostly *τρισμός* or 'vox exigua' of v. 493.

710.] 'Subito' adj. with 'visu.' It explains 'horrescit,' Aeneas being startled by the suddenness.

711.] 'Ea' is used for 'illa,' which in the oratio obliqua would answer to "haec" in the oratio recta. 'Porro' seems to have its local sense of "procul," like *ωρόω*, for which see Plant. Rud. 4. 3. 95, "Ubi tu hic habitas? Porro illic longe usque in campis ultimis." It is more commonly found of motion onwards, which may be its meaning here. Otherwise it might be taken in its most ordinary sense, Aeneas asking further about Lethe, after having asked generally the causes of what he saw.

713.] 'Fato debentur': see on v. 67 above. Here 'fato' is of course abl.

714.] "Ad fluminis undam" 3. 381., 10. 833. Here as there 'ad' is local. They are said to drink oblivion at the wave, as a variety for drinking the wave of oblivion.

715.] 'Securos latices' is a translation of τὸν Ἀμείλῃτα ποταμὸν, 'the waters of indifference': a name bor-

Has equidem memorare tibi atque ostendere coram,  
 Iampridem hanc prolem cupio enumerare meorum,  
 Quo magis Italia mecum laetere reperta.  
 O pater, anne aliquas ad caelum hinc ire putandum est  
 Sublimis animas, iterumque ad tarda reverti 720  
 Corpora? quae lucis miseris tam dira cupido?  
 Dicam equidem, nec te suspensum, nate, tenebo;  
 Suscipit Anchises, atque ordine singula pandit.  
 Principio caelum ac terras camposque liquentis  
 Lucentemque globum Lunae Titaniaque astra 725  
 Spiritus intus alit, totamque infusa per artus  
 Mens agitat molem et magno se corpore miscet.  
 Inde hominum pecudumque genus vitaeque volantum  
 Et quae marmoreo fert monstra sub aequore pontus.

rowed from the description of Plato, Rep. p. 621 A. Comp. v. 748 below.

716.] 'Has:' Anchises expresses himself as if he were referring to the whole multitude of shades, whereas really he is only thinking of his own Italian posterity, as the context shows.

717.] 'Hanc prolem' in irregular apposition to 'has' in the preceding line.

718.] 'Reperire' answers to 'quaerere,' which has been applied to Aeneas' search for Italy 1. 380.

719.] 'Ad caelum' to the upper air of life, as in v. 896 below.

720.] 'Sublimis' apparently with 'ire,' like "sublimis abit" 1. 415.

721.] "Tam dira cupido" v. 373 note. 'Lucis cupido' like "lucis contemtor" 9. 206.

723.] 'Suscipit,' speaks in reply: comp. Greek *ὑπολαμβάνω*. 'Ordine pandit' 3. 179.

724.] Anchises proceeds to expound the doctrine that nature is pervaded by one great spirit, which in men is clogged by the body, and consequently that after death there has to be a longer or shorter purification, after which the souls are sent back into the world to animate other bodies. Comp. G. 4. 219 foll. 'Principio' introducing an exposition 3. 381. It is common in Lucr., e. g. 5. 92, "Principio, maria ac terras caelumque tuere," which Virg. may have imitated. 'Campos liquentis' of the sea, like "campi natantes" G. 3. 198 note.

725.] 'Titaniaque astra' seems best referred to the sun alone, already 4. 119 called 'Titan,' as one of the Titanic brotherhood, being the son of the Titan Hyperion. The stars had no connexion with the Titans. The pl. for the sing. is supported by Ov. M. 14. 172, "sidera, solis" (where however another reading is "lumina"), and Val. F. 2. 364, "Safurnia, sidera," which is said of Capricorn alone. If it is any thing more than an arbitrary stretch of poetical licence, it is probably to be explained of the rising and setting sun regarded as two, as Ov. M. 1. 338 talks of "litora sub utroque iacentia Phoebos," and Petronius of "sidus utrumque."

727.] 'Corpore' like "molem" of the entire mundane frame. 'Miscet se corpore' like "genus mixtum sanguine" 12. 838, the more ordinary construction being with the dat. or with the abl. with 'cum.'

728.] The meaning here seems to be that this union of mind with matter is the cause of individual life in animals, which consist of soul and body.

729.] 'Marmoreo aequore,' the *μαρμαρέην* of Il. 14. 273. The application of 'marmor' to the sea in Latin is as old as Ennius. The Latins seem to have thought of smoothness where Hom. thought of glancing light, *μαρμαρεος* being connected with *μαρμαίρω*, and thus only one of many objects which might be said to glisten or reflect light, whereas in Latin the 'marmor'

Igneus est ollis vigor et caelestis origo 730  
 Seminibus, quantum non noxia corpora tardant  
 Terrenique hebetant artus moribundaque membra.  
 Hinc metuunt cupiuntque, dolent gaudentque, neque  
     auras  
 Dispiциunt clausae tenebris et carcere caeco.  
 Quin et supremo cum lumine vita relinquit, 735  
 Non tamen omne malum miseris nec funditus omnes  
 Corporeae excedunt pestes, penitusque necesse est  
 Multa diu concreta modis inolescere miris.  
 Ergo exercentur poenis, veterumque malorum  
 Supplicia expendunt: aliae panduntur inanis 740

or polished stone gives the key-note, and things are called 'marmoreus' because they resemble marble. 'Monstra' of strange shapes, there being more room for the marvellous among the creatures of the deep than among the better known inhabitants of the land.

730.] 'Igneus vigor' is virtually parallel to 'caelestis origo,' the pure aether with which the divine soul is identified being regarded as flame. Comp. v. 746 below and G. 4. 220.

731.] It seems difficult to say whether 'seminibus' is used with reference to the sparks of flame, "semina flammae" v. 6 above (see on v. 728 ad finem), or simply of the soul regarded as the elementary principle of life. 'Quantum non,' 'in so far as they do not,' does not strictly cohere with what precedes, as the influence of the body would not affect the principle of the soul, but only the extent of its operation, which is evidently Virg.'s real meaning. 'Tardant—hebetant' like "gelidus tardante senecta Sanguis hebet" 5. 395.

732.] 'Moribunda' is stronger than 'mortalis,' implying that the body is ready to die, and would die but for the resistance of the principle of life.

733.] 'Hinc,' from this influence of the body. "Voluptas," "cupiditas," "aegritudo," and "metus" form the fourfold division of "perturbationes" in Cic. Tusc. 3. 11, the two first expressing the impression made by a great good, present or future, the two last that made by a great evil, present or future. The same division

occurs Hor. 1 Ep. 6. 12, "Gaudeat an doleat, cupiat metuatne, quid ad rem?" 'Auras' = "caelum."

734.] 'Dispicio' is specially used of looking through darkness or seeing after blindness, as in Lucr. 2. 741 (which Virg. may have had in his mind), Cic. Fin. 4. 23, Suet. Ner. 19. 'Their gaze cannot pierce the sky, imprisoned as they are in darkness and a blind fleshly dungeon.' The comparison of the body to a dungeon is as old as the Orphic school, to which it is ascribed by Plato, Cratylus p. 400 C, where the *σώμα* is spoken of as *δυσωτηρίον εἶκόν*.

735.] 'Supremo lumine' seems to mean 'with its last ray,' 'supremo' being used by a kind of prolepsis: the words however might possibly mean 'on their last day,' their day of death, nearly as Lucr. 1. 546 uses "supremo tempore."

737.] 'Pestes,' diseases. We should have expected the perf. 'inoluissae' for the pres. 'inolescere.'

738.] 'Diu' with 'concreta,' giving in fact the reason why these plagues become part of the being, viz. that they have grown together with it so long. "Concretam labem" below v. 746. 'Modis miris' 1. 354. 'Inolescere' G. 2. 77.

739.] "Veterum malorum" v. 527, where as here it is used of crime.

740.] 'Supplicia expendunt' 11. 253, where there is a similar use of "poenae" with a gen. of the offence. 'Panduntur' may imply crucifixion. *Κρέμασθαι* and "suspendi" were specially used in that sense. But it signifies little what was the precise

Suspensae ad ventos; aliis sub gurgite vasto  
 Infectum eluitur scelus, aut exuritur igni;  
 Quisque suos patimur Manis; exinde per amplum  
 Mittimur Elysium, et pauci laeta arva tenemus;  
 Donec longa dies, perfecto temporis orbe, 745  
 Concretam exemit labem, purumque relinquit  
 Aetherium sensum atque aurai simplicis ignem.  
 Has omnis, ubi mille rotam volvere per annos,  
 Lethaeum ad fluvium deus evocat agmine magno,  
 Scilicet inmemores supra ut convexa revisant 750  
 Rursus et incipiant in corpora velle reverti.

image Virg. had before his mind, the real point being that the spirit is hung up in such a way as to secure its purification by air. "Ventos inanis" 10.82.

742.] 'Infectum scelus,' apparently = "scelus quo infecti sunt:" a thoroughly Virgilian inversion.

743.] 'Quisque suos patimur Manis' evidently means 'each spirit has its own individual discipline,' though it is not clear how the words are constructed: whether 'Manis' be the accusative of the object ('we each suffer our own spirit' or 'spiritual state') or the accusative of description ('we each suffer as to our own spirit'). The 'Manes' appear to have been a sort of twofold genius belonging to each person (4.610), being regarded as separable from the person himself, and as subjecting him to inflections. These two lines (743-4) have no grammatical connexion with those that precede and follow them, but must be understood as a sort of parenthesis which Anchises introduces to account for his own permanent presence as a dweller in Elysium. In v. 745 the thread which had been dropped at the end of v. 742 is again taken up. The abruptness of the parenthesis is probably a sign that the passage is unfinished.

745.] "Longa dies" 5. 783. The expression seems to be Virg.'s own, but Lucr. 1. 557 has "longa dei infinita aetas." 'Perfecto temporis orbe' is explained by v. 748: 'when the cycle of time is completed.'

747.] 'Aetherium — ignem,' the "partem divinae mentis et haustus aetherios" of G. 4. 220. 'Sensus' is here the sentient power. It is a very

favourite word with Lucr., but almost the only passage in him which illustrates the present is 5. 144, where he denies that natural objects are "divino praedita sensu, Quandoquidem nequeunt vitaliter esse animata." "These things cannot have the sense divine, since they cannot be quickened with vital feeling." 'Aurai simplicis ignem:' comp. vv. 204, 738 above and v. 762 below, and see on 1. 546, G. 4. 220. 'Purum' is doubtless meant to go with both 'sensus' and 'ignem,' but 'simplicis' is thrown in that we may not feel the want of it in the latter clause.

748.] 'Rotam volvere' seems to express the completion of a period. Comp. the use of "volvens" G. 2. 295, and see on 1. 9. The thousand years come from Plato's legend (Rep. 10, p. 615), where wrongdoers are punished through ten periods of a hundred years each. As one hundred years are estimated as a human life, the punishment of the legend represents a tenfold retribution.

749.] Comp. vv. 714, 715. 'Deus' generally, like *ὁ θεός*. 'Evocat,' calls out from their place of discipline. "Agmine magno" G. 1. 381. Here it expresses the manner in which the spirits flock in crowds to the call, so that it qualifies not so much 'evocat' or 'has omnis' as a verbal notion, supplied in thought.

750.] "Supera convexa" v. 241 above.

751.] Anchises answers Aeneas' question vv. 719 foll., how those who had been set free from the body could wish to return to it. 'Rursus' is used with compounds of 're,' such as "rursus redire" Ter. Adelph. 1. 1. 46, 4.

Dixerat Anchises, natumque unaque Sibyllam  
 Conventus trahit in medios turbamque sonantem,  
 Et tumulum capit, unde omnis longo ordine posset  
 Adversos legere, et venientum discere voltus. 755

Nunc age, Dardanium prolem quae deinde sequatur  
 Gloria, qui maneat Itala de gente nepotes,  
 Inlustris animas nostrumque in nomen ituras,  
 Expediam dictis, et te tua fata docebo.  
 Ille, vides, pura iuvenis qui nititur hasta, 760  
 Proxima sorte tenet lucis loca, primus ad auras  
 Aetherias Italo commixtus sanguine surget,  
 Silvius, Albanum nomen, tua postuma proles,  
 Quem tibi longaevo serum Lavinia coniunx

2. 40. Comp. v. 449 above. So *πάλλω* *αἰθέρι*, *αἰθέρι* *αἰ*.

753.] "Turbamque sonantem" 12. 248. See on v. 709 above.

754.] "Tumulum capit" 12. 562. Some MSS. have 'possit.' Either might stand in point of grammar (Madv. § 382, obs. 3), for the historical present 'capit' is virtually a past tense.

755.] Neither Forc. nor Freund quotes any other instance of this use of 'legere,' which however differs from that of reading only as the object of the latter is more restricted. Our word 'to scan' appears to express it exactly. 'Perlegere' has occurred in a similar sense above v. 34.

756.] 'Deinde,' proceeding from the present point of time, as in v. 390 below. 'Sequitur' means little more than 'attends on,' but the word is doubtless chosen to suggest a notion of futurity.

757.] 'Manere' of destiny, as in v. 84 above, 3. 595 &c. 'Itala de gente,' of the Italian family to be born from Lavinia.

758.] We might have expected 'animae-iturae,' but Virg. has preferred to give a new object to 'expediam,' doubtless for the sake of variety. 'Nostrum in nomen ituras,' apparently a metaphor from taking physical possession of a territory or inheritance. Comp. the phrases "in nomen adsciscere," "adsumere," of adoption into a family. 'Nomen' seemingly not of the royal family of Troy, but of the Trojan nation gene-

rally (comp. "nomen Latinum"), as the Roman worthies are mentioned afterwards indiscriminately, without reference to descent from Aeneas.

760.] 'Vides' parenthetical, like *ὅπως*. 'Pura hasta,' a spear without an iron point. From Prop. 5. 3. 68, Suet. Claud. 28, it seems to have been bestowed on the occasion of the celebration of a triumph. Others explain it as 'bloodless': and Donatus makes it the emblem of peace.

761.] Comp. v. 434 above. 'Tenet' of virtual rather than actual possession, 'lucis loca' being a place in the upper world. 'Sorte' the custom of drawing lots for places (comp. 5. 132) is transferred to the shades, as in such passages as Hor. 2 Od. 3. 25 foll.

762.] 'Aetherias' see on l. 546. 'Italo commixtus sanguine,' Italian blood mingling in his veins with our own. So Evander speaks of Pallas as "mixtus matre Sabella" 8. 510, his own race being regarded as the normal element.

763.] 'Albanum nomen' seems to indicate that the name afterwards became a common one at Alba, as Livy 1. 3 says "mansit Silvius postea omnibus cognomen qui Albae regnaverunt." 'Postumus' means no more than latest: it came however to be applied to children born after the father's death, or born after the father's last will. Here it evidently has its original meaning.

764.] The legends of the sequel of Aeneas' life after his settlement in Latium are not altogether reconcil-



Educet silvis regem regumque parentem, 765  
 Unde genus Longa nostrum dominabitur Alba.  
 Proxumus ille Procas, Troianae gloria gentis,  
 Et Capys, et Numitor, et qui te nomine reddet  
 Silvius Aeneas, pariter pietate vel armis  
 Egregius, si umquam regnandam acceperit Albam. 770  
 Qui iuvenes! quantas ostentant, aspice, viris,  
 Atque umbrata gerunt civili tempora quercu!  
 Hi tibi Nomentum et Gabios urbemque Fidenam,

able with the treatment adopted by Virg. in the *Aeneid*. Nor indeed is he always strictly consistent with himself, for in l. 285 foll. we are led to believe that Aeneas' death and deification took place three years after his landing in Latium: here he is spoken of as living to old age, a period which must have been long subsequent to that when in the bloom of manhood he captivated Dido: there again the name of Ascanius is associated with Alba, here that of Servius. Virgil doubtless might have harmonized the various contradictory legends, but he is content to regard them as a poet rather than a professed historian.

765.] 'Educet,' here used of bringing forth, as in Plaut. *Poen.* l. 2. 143, Pliny 10. 54. 75. Virg. doubtless intended a contrast between the place of Silvius' birth and his high destiny, whatever his view of the story may have been.

766.] 'Unde,' from Silvius, as 'regum parens.' Comp. l. 6., 5. 123. 'Dominabitur' with an abl. as l. 285., 3. 97. 'Longa Alba' l. 271.

767.] 'Proxumus' seems to be used loosely, as Procas was according to some accounts the twelfth king of Alba; according to others fourteenth. What Procas did to entitle him to the name of 'Troianae gloria gentis' does not seem to appear from any extant legend. Ov. *M.* 14. 622 places the story of Vertumnus and Pomona under his reign.

768.] Capys comes before Procas in other lists: according to Serv. he is sixth, according to others eighth or ninth. 'Reddet,' shall reproduce: Virg. is the first author cited for this use of 'reddere' like "referre" (comp. 4. 329., 12. 348), which is common in post-Augustan poetry and prose.

769.] Aeneas Silvius, whom Ov. *F.* 4. 31 foll. omits in his list of the Alban kings, appears in other lists next or next but one to the first Silvius. The words 'si umquam regnandam acceperit Albam' might seem merely to refer to the general contingency to which all these potential personages are subject: comp. v. 828, and see on v. 780: Serv. however explains it by saying that Aeneas Silvius was kept out of his kingdom for fifty-three years by an usurping guardian. 'Pariter' is generally found with 'et:' here it is naturally enough used with 'vel,' which, as Madv. § 436 remarks, "denotes a distinction which is of no importance,"—"Whether you look at his piety or his valour, it does not signify: he is equally distinguished." "Pietate insignis et armis" above v. 403. 'Regnandam' 3. 14.

771.] 'Qui' is not a relative, but an exclamatory interrogative. 'Ostentant viris' seems merely to refer to the martial bearing of the young heroes, not, as might be supposed from the next line, to any marks of distinction in war which they wear.

772.] The 'corona civilis' was given for preserving the life of a citizen in war and slaying an enemy, so that this line contains no contrast to the preceding, but only a specification and a climax (see Dict. A. 'Corona'). 'Umbrata' like "populus umbra velavit comas" 8. 276. The civic wreath was originally given only to those who distinguished themselves in hand to hand combat: like other ancient honours however it was voted by the senate to Augustus, who had oak wreaths hung before his doors as being the perpetual preserver of the citizens.

773.] For the names here see Dict. Geogr.

Hi Collatinas inponent montibus arces,  
 Pometios Castrumque Inui Bolamque Coramque. 775  
 Haec tum nomina erunt, nunc sunt sine nomine terrae.  
 Quin et avo comitem sese Mavortius addet  
 Romulus, Assaraci quem sanguinis Ilia mater  
 Educet. Viden', ut geminae stant vertice cristae,  
 Et pater ipse suo superum iam signat honore? 780  
 En, huius, nate, auspiciis illa incluta Roma  
 Inperium terris, animos aequabit Olympo,  
 Septemque una sibi muro circumdabit arces,  
 Felix prole virum: qualis Berecynthia mater  
 Invehitur curru Phrygias turrita per urbes, 785  
 Laeta deum partu, centum complexa nepotes,  
 Omnis caelicolas, omnis supera alta tenentis.

774.] "Tot congesta manu prae-rupis oppida saxis" G. 2. 156 of the cities of Italy. "Arces montibus inpositas" Hor. 3 Ep. 1. 252, of the fortifications of Augustus.

776.] 'These will then be names'—i.e. places bearing names.

777.] 'Avo comitem sese addet' seems to mean merely, shall appear on earth to join his grandfather, Romulus being naturally associated with Numitor, whom, according to the story, he restored to his rights. Other interpretations, 'he will reign along with his grandfather,' 'he will lead a colony like his grandfather,' 'he will emulate the renown of his grandfather,' are far less likely. 'Mavortius' 1. 276.

778.] Comp. 1. 274. 'Sanguinis,' an attributive gen.

779.] 'Educet' v. 785 note.

780.] Romulus is already marked as a child of upper air ('superum,' comp. "apud superos" v. 568 above) by his father's token, the two-crested helmet. The reference apparently is to the contingency which more or less overshadows all who are in this state of potential existence (note on v. 769), and which Romulus by favour of his future father Mars has in fact already overcome. That the two-crested helmet was distinctive of Mars is made probable by Val. Max. 1. 8, § 6, taken in conjunction with this passage, "cognitum pariter atque creditum est, Martem patrem tunc populo suo adfuisse. Inter cetera huiusce rei

manifesta indicia galea quoque duabus distincta pinnis, qua caeleste caput tectum fuerat, argumentum praebuit."

781.] 'Auspiciis' is used not vaguely, as in 4. 103, 341, but strictly, referring to the augury of the twelve vultures and the greatness promised thereby. Romulus takes the auspices, which are the cause of the future glories of his city.

782.] "Inperium Oceano, famam qui terminet astris" 1. 287. 'Animos,' her greatness of soul. Comp. "regum aequabat opes animis" G. 4. 132, where the sense is parallel, though the construction is not the same. The expression may perhaps be regarded as an expansion of the common Virgilian phrase "tollere animos" G. 3. 207 &c.

783.] 'Septem arces,' the seven hills of Rome: see G. 2. 535. 'Muro' abl.

784.] 'Felix prole virum' doubtless refers to the great Roman families, such as those mentioned G. 2. 169 foll., a passage to some extent parallel. Rome is not only the parent of men, but of heroes, as Cybele is the mother of gods.

785.] This description of the progress of Cybele's statue is from Lucr. 2. 606 foll.

786.] Virg. can hardly mean that the figures of the other gods appear along with Cybele in her car, though that is what his words would seem to suggest: we must suppose then that she is represented with the mien of a proud and happy mother.

Huc geminas nunc flecte acies, hanc aspice gentem  
 Romanosque tuos. Hic Caesar et omnis Iuli  
 Progenies, magnum caeli ventura sub axem. 790  
 Hic vir, hic est, tibi quem promitti saepius audis,  
 Augustus Caesar, Divi genus, aurea condet  
 Saecula qui rursus Latio regnata per arva  
 Saturno quondam; super et Garamantas et Indos  
 Proferet inperium; iacet extra sidera tellus, 795  
 Extra anni solisque vias, ubi caelifer Atlas  
 Axem humero torquet stellis ardentibus aptum.  
 Huius in adventum iam nunc et Caspia regna  
 Responsis horrent divom et Maeotia tellus,  
 Et septemgeminus turbant trepida ostia Nili. 800  
 Nec vero Alcides tantum telluris obivit,

788.] 'Gentem,' the gens Iulia.

789.] 'Tuos' seems to be emphatic—Romans of your own stock. 'Iulius, a magno demissum nomen Iulo' 1. 288.

790.] 'Caeli axem' merely = 'caelum,' the light of the upper world.

792.] 'Divi genus,' the son of C. Julius Caesar, called 'divus' like all deceased Roman emperors. 'Condet,' shall found. 'Aurea saecula:' comp. E. 4. 9.

793.] Saturn was the god of the golden age, 7. 324, G. 2. 538, Ov. M. 1. 113, as also the first ruler of Latium 7. 349. Virg. makes the two periods synchronize, which does not agree with Ov. l. c. "Regnata Lycurgo" 3. 14.

794.] 'Super' seems best taken in its ordinary sense of 'beyond.' The glory of Augustus is enhanced by representing him as having conquered nations beyond the farthest known. "Extremi Garamantes" E. 8. 44. The Garamantes were conquered by L. Cornelius Balbus, who triumphed A.U.C. 735: they sent an embassy to Augustus and made a treaty, which in the language of Roman vanity is described as making submission. 'Indos' G. 2. 171 note. The reference may be to the restoration of the Roman standards by the Parthians and the Indian embassy to Augustus while in Syria A.U.C. 734.

795.] The meaning of course is 'beyond Garamantes and Indians and

beyond the territory of Atlas,' but Anchises seems to point to the land as if he saw it in vision. The land seems to be that spoken of less hyperbolically 4. 480 foll., where v. 797 has already occurred, that of Ethiopia, though here Virg. seems to be speaking of the whole country, there only of the western extremity of it. 'Extra sidera,' like 'extra anni solisque vias,' refers to the Zodiac, called by Arat. Phaen. 321, *ἡλιόιο κέλευθος*. Comp. Lucan 3. 253, where the image is characteristically amplified. The reference is probably to the over-running of Ethiopia by C. Petronius A.U.C. 732.

796.] "Maximus Atlas" 4. 481, a better epithet, as 'caelifer' anticipates the next line.

798.] 'In adventum' with 'horrent,' a peculiar construction, the meaning being 'shudder at the prospect of his approach,' which would not have been expressed by 'horre' with acc. Comp. "in futurum."

799.] 'Responsis,' instrumental abl., the predictions of Augustus' coming being the cause of their dread.

800.] 'Turbant' intransitively, as Lucr. 2. 126, "Corpora quae in solis radiis turbare videntur." Other instances are given by Freund. "Septemgeminus Nilus" Catull. 11. 7. For the compound see on v. 287.

801.] Comp. v. 392. "Vagus Hercules" Hor. 3 Od. 3. 9.

Fixerit acripedem cervam licet, aut Erymanthi  
 Pacarit nemora, et Lernam tremefecerit arcu;  
 Nec, qui pampineis victor iuga flectit habenis,  
 Liber, agens celso Nysae de vertice tigris. 805  
 Et dubitamus adhuc virtute extendere viris,  
 Aut metus Ausonia prohibet consistere terra?  
 Quis procul ille autem ramis insignis olivae  
 Sacra ferens? Nosco crinis incanaque menta  
 Regis Romani, primam qui legibus urbem 810  
 Fundabit, Curibus parvis et paupere terra  
 Missus in inperium magnum. Cui deinde subibit,  
 Otia qui rumpet patriae residesque movebit  
 Tullus in arma viros et iam desueta triumphis  
 Agmina. Quem iuxta sequitur iactantior Ancus, 815

802.] The force of 'aut' is, 'whether we think of his killing of the stag or, &c. In 'Erymanthi' the reference is to the boar which Hercules slew.

803.] 'Arcu' Virg. implies that the Hydra was shot to death, contrary to the common account, which represents the heads as crushed by Hercules' club.

804.] Alluding to Bacchus' famous Indian expedition. Comp. Hor. 3 Od. 3. 13 foll., where Bacchus is mentioned in the next stanza to Hercules. Bacchus was represented as driving a car of tigers or lynxes with reins of vine or ivy branches, "Lyncœm Maenas flexura corymbis," Pers. 1. 101. 'Iuga flectit,' like "currum," "equos flectit."

805.] From Catull. 62 (64). 390, "Saepe vagus Liber Parnassi vertice summo Thyiadas effusis euantis crinibus egit." Nysa, the legendary mountain on which Bacchus was brought up, was identified with various places in Europe, Asia, and Africa (Dict. M. 'Dionysus': Dict. G. 'Nysa').

\* 806.] Comp. G. 2. 433, "Et dubitant homines serere atque impendere curam?" where Virg. has pointed out what nature offers, and asks whether man will not do his part. So here Anchises, after showing the glorious culmination of the Trojan fortunes in Augustus, asks whether Aeneas hesitates to take his place as a link in that vast chain of destiny. 'Virtute extendere viris,' to extend our power

by our bravery, to commence the career of conquest. Another reading is 'virtutem extendere factis' (comp. 10. 468), which would give nearly the same meaning.

807.] 'Consistere terra' 1. 541., 10. 75, to be distinguished from "considere," the former referring to entrance or invasion, the latter to subsequent settlement.

809.] Numa, as the great author of the Roman worship, is naturally represented as a sacrificing priest. 'Incanaque menta' G. 3. 311. This picture of Numa with hoary hair and beard is seen on late coins.

810.] 'Primam' for "primum" is in Virg.'s manner: comp. G. 1. 12, "cui prima frementem fudit equum tellus." 'Legibus fundabit' seems virtually to designate Numa as the second founder of the city, 'legibus' being emphatic, as showing in what sense the city was founded by Numa.

813.] 'Otia rumpere' like 'silentia rumpere,' 'somnum rumpere.' 'Resides' joined with 'desueta' as in 1. 722., 7. 693, where the expression resembles this.

815.] The character here given to Ancus does not agree with the accounts of the historians, such as Livy and Dionysius: Pomponius Sabinus however has preserved a notice which says that Ancus valued himself on his birth as Numa's grandson, and courted the favour of the people in the hopes of destroying Tullus.

Nunc quoque iam nimium gaudens popularibus auris.  
 Vis et Tarquinius reges, animamque superbam  
 Ultoris Bruti, facesque videre receptos?  
 Consul is inperium hic primus saevasque secures  
 Accipiet, natosque pater nova bella moventis. 820  
 Ad poenam pulchra pro libertate vocabit,  
 Infelix! Utcumque ferent ea facta minores,  
 Vincet amor patriae laudumque inmensa cupido.  
 Quin Decios Drusosque procul saevumque securi  
 Aspice Torquatam et referentem signa Camillum. 825  
 Illae autem, paribus quas fulgere cernis in armis,  
 Concordes animae nunc et dum nocte premuntur,  
 Heu quantum inter se bellum, si lumina vitae

816.] 'Nunc quoque,' even in this lower world, even before birth. Various attempts have been made to alter this line so as to understand it of Servius Tullius, "the commons' king," but Pomponius is doubtless right in supposing him to be included in "Tarquinius reges."

817.] Anchises asks if he shall point out to Aeneas the later kings and Brutus. Virg. has not chosen to call Tarquin 'superbus,' but has transferred the epithet to Brutus, the majestic and inflexible founder of Roman liberty, doubtless intentionally.

818.] 'Receptos' seems to be used like "recipere ex hoste." So at the beginning of Livy, Book 2, Brutus is made to say "libertatem recuperatam esse."

819.] "Saevasque secures" Lucr. 3. 996, 5. 1234.

820.] 'Nova' may either mean sudden and unexpected (comp. 2. 228., 8. 637), or renewed, because the object of the sons of Brutus was to bring back the Tarquins.

821.] 'Ad poenam vocabit' like "ad supplicium repescunt" 8. 465.

822.] Very probably the action of Brutus was condemned by some persons in Virg.'s time, as it often has been since: therefore Virg. adds, 'Whatever be the verdict of posterity, he himself will not, through fear of it, fail to act under the influence of an exalted patriotism.' 'Ferre' here = to talk of: comp. 7. 78, "horrendum ac visu mirabile ferri."

824.] The Drusi are doubtless introduced out of compliment to Livia, though Livius the conqueror of Hasdrubal was sufficiently remarkable on his own account. 'Saevum securi' refers of course to Torquatus beheading his son. Torquatus is doubtless represented with the axe, as Camillus with the recovered standards.

825.] 'Signa,' captured by the Gauls at the battle of the Allia, and recovered by Camillus when he conquered the enemy, according to the Roman account, on their leaving Rome.

826.] "Agmine partito fulgent paribusque magistris" 5. 562. 'Paribus armis': they are represented as armed in the same manner, partly to show their natural concord, as mentioned in the next line, partly to point out that the war which they are hereafter to wage is a civil war (comp. G. 1. 489, "paribus tellis"). There may also be a notion of their equality as great generals. 'Fulgere,' the antique third conjugation, found in Lucr. 5. 1095 &c. So "effulgere" 8. 677.

827.] 'Nocte' hardly consistent with Virg.'s account of the Elysian fields, v. 641, but here it is used merely as an antithesis to the light of upper air. So below 'lumina vitae.' With 'nocte premuntur' comp. Hor. 1 Od. 4. 16, "Iam te premet nox fabulaeque Manes." Here 'premere' = "contingere," restrain from emerging into the upper world.

Attigerint, quantas acies stragemque ciebunt!  
 Aggeribus socer Alpinis atque arce Monoeci 830  
 Descendens, gener adversis instructus Eois.  
 Ne, pueri, ne tanta animis adsuescite bella,  
 Neu patriae validas in viscera vertite viris;  
 Tuque prior, tu parce, genus qui ducis Olympo,  
 Proiice tela manu, sanguis meus!— 835  
 Ille triumphata Capitolia ad alta Corintho  
 Victor aget currum, caesis insignis Achivis.  
 Eruet ille Argos Agamemnoniasque Mycenae,  
 Ipsumque Aeaciden, genus arripotentis Achilli,

830.] 'Aggeribus Alpinis,' the bulwarks of the Alps, which are considered as the wall of Italy. 'Socer' is of course Caesar, whose daughter Julia Pompey married. 'Monoeci,' the port of Hercules Monoecus, the modern Monaco, where was a promontory and a temple, whence 'arx,' as in §. 531. There is a difficulty in this specification of the place, as this is not otherwise known to have been the way by which Caesar entered Italy. The most natural supposition seems to be that Virg. wrote as a poet, not as an historian.

831.] 'Arrayed against him with an Eastern army,' referring to the composition of Pompey's forces.

832.] Probably from Il. 7. 279. 'Pueri' not inappropriate to the difference in age between them and Anchises. 'Animis adsuescite bella,' a variety for "adsuescite animos bellis" ('bellis adsuetus' §. 201).

833.] Comp. Lucan 1. 2, "populumque potentem In sua victrici conversum viscera dextra," an imitation of this passage. Hor. Epod. 16. 2, "Suis et ipsa Roma viribus ruit," which show that 'patriae' goes both with 'viris' and with 'viscera.'

834.] The more illustrious can better afford to forgive. "Unde genus ducis" §. 801.

835.] 'Meus' nom. for voc., which perhaps was thought too familiar and colloquial. It gives a slight difference to the meaning, making the words parallel to 'genus qui ducis Olympo,' and assigning a reason for forbearance.

836.] The conquerors of Greece are now introduced, that being naturally one of the chief achievements of

Rome in the eye of a Trojan. Comp. 1. 283 foll. The victor of Corinth is L. Mummius (Dict. Biog.), who had the surname of Achaicus. 'Triumphata Corintho' like "triumphatas gentes" G. 3. 33. The use of the past participle is not strictly consistent with the order of time, the expression being in fact a mixture of "devicta Corintho aget currum," and "triumphans de Corintho aget currum." The triumph of Mummius was peculiarly famous for the splendour of the booty carried in procession. Horace uses it as a synonym for a stage pageant, 2 Ep. 1. 193, "Captivum portatur ebur, captiva Corinthus."

837.] With the expression 'victor aget currum' comp. G. 3. 17.

838.] 'Ille' is referred to Mummius by many commentators, but it seems impossible to attribute the exploits which follow to him. So far as the language is concerned, it would certainly seem that the second 'ille' denotes a different person from the first. The most probable candidate for this honour appears to be L. Aemilius Paullus, the conqueror of Macedon, v. 839 being understood of his victory over Perseus, who is said by Prop. 5. 11. 39, Sil. 15. 291 (speaking of his father Philip) to have been a descendant of Achilles; though there still remains a difficulty, as Paullus was not the destroyer of Argos and Mycenae. We must suppose then that Virg. has written loosely, perhaps conceiving that the indefinite 'ille—ille' exempted him from the need of strict accuracy.

839.] 'Eruet' is transferred in a modified sense to 'Aeaciden.'

Ultus avos Troiae, templa et temerata Minervae. 840  
 Quis te, magne Cato, tacitum, aut te, Cosse, relinquit?  
 Quis Gracchi genus, aut geminos, duo fulmina belli,  
 Scipiadas, cladem Libyae, parvoque potentem  
 Fabricium, vel te sulco, Serrane, serentem?  
 Quo fessum rapitis, Fabii? tu Maxumus ille es, 845  
 Unus qui nobis cunctando restituis rem.  
 Excudent alii spirantia mollius aera,  
 Credo equidem, vivos ducent de marmore voltus,

840.] 'Templa et temerata Minervae' refers to the sacrilege of Ajax (1. 41, *ac.*), and probably to the seizure of the Palladium also.

841.] 'Cato,' the censor. 'Cosse,' A. Cornelius Cossus, the winner of the "spolia optima." 'Tacitum' is used in its strict participial sense, "qui tacetur." So Cic. Ep. ad Fam. 3. 8, "Prima duo capita epistolae tuae tacita mihi quodammodo relinquenda sunt."

842.] 'Gracchi genus' probably refers not only to the two brothers, but to their ancestors who distinguished themselves in the second Punic and Spanish wars. The two Scipios are the elder and younger Africanus. 'Fulmina belli' imitated from Lucr. 3. 1034, "Scipiades, belli fulmen, Carthaginis horror."

843.] 'Scipiadas' G. 2. 170 note. 'Parvo potentem' is virtually = "parvo opulentum,"—a sense of 'potens' for which comp. Hor. 2 Od. 18. 12, "nec potentem amicum largiora flagito."

844.] "Serranus was originally an agnomen of C. Atilius Regulus, consul B.C. 257, but afterwards became the name of a distinct family of the Atilia gens. The origin of the name is uncertain." Dict. Biog. We may wonder that Virg. did not rather think of Cincinnatus, who seems to have been the more famous of these heroes of the plough.

845.] Alluding to the numbers and exploits of the Fabii (Dict. B. 'Vibulanus'), which tire the narrator who tries to count them. Comp. Johnson's celebrated line, "And panting Time toiled after him in vain." 'Maxumus' Virg. follows the story which made Q. Fabius surnamed Cunctator, the dictator in the second Punic war, the first to bear the name Maxumus. Others said that it was

originally given to his great-grandfather, the general in the Samnite war. See Dict. B. 'Maximus.' 'You are the true Maxumus, greatest of your race.'

846.] Taken almost verbally from the well-known lines of Ennius A. 9, fr. 8, preserved by Cic. Off. 1. 24, and others:—

"Unus homo nobis cunctando restituit rem:

Noenum rumores ponebat ante salutem:

Ergo postque magisque viri nunc gloria claret."

847.] The concessive fut. is used elsewhere, as in Hor. 1 Od. 7. 1, 3 Od. 23. 13, instead of the more usual subj. Here it is more appropriate, as being the language of prophecy. 'Aera' of bronze statues Hor. 2 Ep. 1. 240. 'Spirantia signa' G. 3. 34. The reference throughout is to the Greeks, the natural rivals of Rome. 'Mollius' expresses grace and delicacy, with some reference perhaps to giving the soft appearance of flesh.

848.] 'Credo equidem' means 'I can well believe it,' i. e., 'I am quite ready to admit it.' So Hor. 2 Ep. 1. 66 foll., "Si quasdam nimis antiquae, si pleraque dure Dicere credit eos, ignave multa fatetur." 'Ducere' is properly used of producing forms by extension, as in metal (7. 634), wax (Pers. 5. 40, Juv. 7. 237), or clay ("ducere lateres de terra" Vitruv. 2. 3). Hence it is transferred to marble, probably with the accessory notion of the form growing and spreading under the sculptor's hand. 'De marmore' is a material abl., as in 4. 457, G. 3. 13, but it also stands in connexion with 'ducere,' like "lento argento" in 7. 634 just cited.

Orabunt caussas melius, caelique meatus  
 Describent radio et surgentia sidera dicent: 850  
 Tu regere inperio populos, Romane, memento;  
 Hae tibi erunt artes; pacisque imponere morem,  
 Parcere subiectis, et debellare superbos.  
 Sic pater Anchises, atque haec mirantibus addit:  
 Aspice, ut insignis spoliis Marcellus opimis 855  
 Ingreditur, victorque viros supereminet omnis!  
 Hic rem Romanam, magno turbante tumultu,  
 Sistet, eques sternet Poenos Gallumque rebellem,

840.] 'Orabunt caussas melius:' if Virg.'s enumeration was strictly tried by the judgment of posterity, this probably would be disputed. But his concession is made in a liberal and magnificent spirit, in order that the real fame of his countrymen as warriors and statesmen may appear greater; and in the general proposition, that the real greatness of Rome lay in acts of war and policy, all moderns will agree with him. 'Caeli meatus' like 'caeli vias' G. 2. 477, though there the addition of 'et sidera' softens the expression. We may understand the words specifically of the heavenly circles.

850.] "Describit radio totum qui gentibus orbem" E. 3. 41. 'Surgentia sidera dicent' seems to mean, will fix, or predict, the risings of the stars.

851.] 'Regere inperio' is a Lucretian expression. "Regere inperio res velle, et regna tenere," Lucr. 5. 1128. We have had "regis inperitis" above, 1. 230. 'Romane,' an address to the nation, as in Hor. 3 Od. 8. 2. 'Memento' is a mode of conveying an injunction of which Horace is fond, 2 Od. 3. 1, 3 Od. 29. 32, Epod. 10. 4, 1 Ep. 8. 18. 'Populos,' subject nations. Comp. generally 1. 263, "populosque ferocis Contundet, moresque viris et moenia ponet."

852.] 'Ars' or 'artes' is a common expression for pursuits or appliances of any kind: here however there is probably a reference to its stricter sense. 'These shall be your arts'—these shall stand to you in the place of sculpture, eloquence, and astronomy. 'Imponere, &c. are in apposition with 'artes,' not, as some have taken them, dependent on 'memento,' 'haec-artes' being regarded as

parenthetical. 'Morem pacis imponere' = 'to impose upon the conquered the habits of peace.' 'Pacis morem' like "pacis leges" 12. 112. Comp. 8. 818, "Quis neque mos neque cultus erat," and see on 1. 284, G. 4. 5.

853.] Comp. Livy 30. 42, where the Carthaginian ambassadors say of the Romans "plus pene parcendo victis quam vincendo inperium auxisse," and Hor. Carm. Saec. 51 (of Augustus), "iacentem Lenis in hostem."

854.] 'Mirantibus' seems to mean that Aeneas and the Sibyl are already penetrated by the grandeur of the vision and the prophecy, and so indicates Virg.'s own sense of the greatness of the elevation attained in the preceding passage.

855.] Marcellus is of course singled out for the sake of his namesake, soon to be mentioned. 'Spoliis opimis,' won from the general of the Insubrian Gauls Viridomarus.

856.] "Gradiensque deas supereminet omnis" 1. 501.

857.] 'Res Romana' occurs twice in Enn. Ann. fr. inc. 10. 41. "Subito turbante tumultu" 9. 397. 'Tumultus' is here used in its technical sense of a Gallic war, for which see the celebrated passage Cic. 8 Phil. 1.

858.] 'Sistet,' 'shall be the stay of,' opposed to the shaking of the 'tumultus.' "Salvum ac sospitem republicam sistere in sua sede liceat . . . ut optumi status auctor dicar" is quoted from an edict of Augustus by Suet. Aug. 28. Comp. also the phrase "nec sisti posse," common in Livy (3. 9, 10, 20 &c.). So the epithet 'stator,' which was used not only of Jupiter as the stayer of flight (Livy 1. 12), but of Jupiter and other gods as supporters of Rome, "Auctor ac stator Romani nominis,



Tertiusque arma patri suspendet capta Quirino.  
 Atque hic Aeneas; una namque ire videbat 860  
 Egregium forma iuvenem et fulgentibus armis,  
 Sed frons laeta parum, et deiecto lumina voltu:  
 Quis, pater, ille, virum qui sic comitatur euntem?  
 Filius, anne aliquis magna de stirpe nepotum?  
 Qui strepitus circa comitum! quantum instar in ipso!  
 Sed nox atra caput tristi circumvolat umbra. 866  
 Tum pater Anchises, lacrimis ingressus obortis:  
 O gnate, ingentem luctum ne quaere tuorum;  
 Ostendent terris hunc tantum fata, neque ultra

Gradive Mars" Vell. 2. 131. It is not altogether easy to say whether 'eques' should go with 'sistet' or with 'sternet'. The combat in which Marcellus gained the 'spolia opima' was a combat of cavalry (Dict. B. Marcellus); and if we take 'eques' with 'sternet,' we shall do right to connect them closely, 'ride over,' καθ' ἑαυτοὺς. 'Rebellem' the Insubrian Gauls had sued for peace, but their overtures were rejected: upon which they combined with another tribe, the Gaesatae, took the field in great force, and laid siege to Clastidium, where the battle happened.

859.] There is a difficulty about 'suspendet patri Quirino,' as the story was that Romulus, the author of the custom, dedicated the first 'spolia opima' to Jupiter Feretrius; and though Serv. refers to other regulations made by Numa, Livy, 3. 20, distinctly speaks of the "spolia opima" of Cossus as dedicated to Jupiter Feretrius.

860.] 'Una,' with Marcellus.

861.] It matters little whether 'fulgentibus armis' goes with 'egregium' or is taken separately.

862.] The construction is changed for variety's sake. 'Frons laeta parum,' saddened with the presage of death. Comp. v. 866 below. 'Deiecto lumina voltu,' a pleonastic variety for "lumina deiecta" or "vultus deiectus."

863.] 'Sic' seems merely to mean 'thus as we see.'

864.] 'De stirpe' with 'nepotum.' "Praeclare stirpe decorum" G. 4. 322.

865.] 'Comitum,' the shades of young Marcellus' future contemporaries crowd round him admiring

and applauding. 'Instar:' it seems probable from the appearance of the word that the original notion was something like 'standard,' from which other shades of meaning have been derived. This will explain all the instances where it is used with the gen. in the sense of resemblance (comp. "ad modum"). Here then it might possibly be taken in the sense of "similitudo." It is to be observed however that Virg. elsewhere uses the word in connexion with size (2. 15., 3. 637., 7. 707), so that the meaning may be, 'how commanding is his presence,' which is besides suggested by the context. 'Ipso' is evidently meant to distinguish him from those about him, so that we should expect some attribute of distinction to be predicated of him, not simple similarity to his ancestor.

866.] Partially repeated from 2. 360.

867.] 'Ingressus' of beginning to speak, 4. 107. It matters little whether it be taken here as a participle or as a finite verb.

868.] In B.C. 23 died Marcellus, the son of Octavia (Caesar's sister) by her first husband. As Virg. lost no opportunity of gratifying his patrons, he introduced this allusion to the lamented youth. Octavia is said to have been present when the poet was reciting before the Emperor this allusion to her son, and to have fainted from her emotions. She rewarded the poet munificently for his excusable flattery.

869.] 'Ultra,' beyond this mere glimpse, Marcellus was in his twentieth year when he died.

Esse sinent. Nimum vobis Romana propago 870  
 Visa potens, Superi, propria haec si dona fuissent.  
 Quantos ille virum magnam Mavortis ad urbem  
 Campus aget gemitus! vel quae, Tiberine, videbis  
 Funera, cum tumulum praeterlabere recentem!  
 Nec puer Iliaca quisquam de gente Latinos 875  
 In tantum spe tollet avos, nec Romula quondam  
 Ullo se tantum tellus iactabit alumno.  
 Heu pietas, heu prisca fides, invictaque bello  
 Dextera! non illi se quisquam inpune tulisset  
 Obvius armato, seu cum pedes iret in hostem, 880  
 Seu spumantis equi foderet calcaribus armos.  
 Heu, miserande puer! si qua fata aspera rumpas,  
 Tu Marcellus eris. Manibus date lilia plenis,

870.] "Sit Romana potens Italia virtute propago" 12. 827. The construction seems to be 'Romana propago visa (est) nimum potens (futura fuisse).'

871.] 'Propria' comp. E. 7. 31. 'Had it been allowed to call these gifts all its own.'

872.] 'Virum' with 'gemitus.' 'Mavortis' seems as if it might go both with 'urbem' (comp. 'Mavortia moenia' 1. 276) and with 'campus,' a double reference which is perhaps less common in Virg. than in Horace. Comp. G. 1. 273.

873.] 'Aget gemitus,' shall send forth groans, like "spumas aget" G. 3. 208, perhaps with an accessory notion of celebration ("agere triumphum," &c.). The mourning for Marcellus is described by Dion 63. 36 foll.

874.] 'Funera' for "funus" as in 4. 500, doubtless to enhance the dignity of the thought. There were 600 couches in Marcellus' funeral procession. 'Tumulum recentem,' the mausoleum which Augustus had erected in the Campus Martius for the Julian family five years before.

875.] 'Latinoe avos,' the shades of the heroes of Latium or Lavinium, who are supposed either to look forward to the future glory of one who is now a shade along with them, or to be conscious while he is on earth and they themselves in darkness. The future 'tollet' seems in favour of the latter.

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876.] With 'spe tollet' comp. *ἀνὰ σπέρματι*. 'Romula tellus' like "Romulae gentis" Hor. 4. Od. 5. 1. The form of the noun is used as an adj.: see "cineri Sychaeo" 4. 552.

878.] 'Pietas,' to gods and men, referring perhaps specially to his relation to Augustus. 'Prisca fides' comp. Hor. Carm. Saec. 57, "Iam Fides et Pax et Honos Pudorque Priscus et neglecta redire Virtus Audet." Augustus wished to be regarded as the restorer of ancient virtues, 1. 292. "Vivida bello dextra" 10. 609. Virg. is lamenting the budding virtues which are never to blossom.

879.] No one would have been his match in fight, had he been destined to live. "Obvius ardenti sese obtulit" 10. 552.

880.] "Pedes ire" 7. 624, 10. 453.

881.] Instead of repeating 'cum,' Virg. has chosen to express himself differently, as if the doubt expressed by 'seu' were about the fact of Marcellus fighting on horseback. Comp. Hor. A. P. 63 foll., "sive receptus Terra Neptunus classis Aquilouibus arceat" &c. 'Armos' seems to be used widely for the flank.

882.] The sense clearly is, 'if you can overcome your destiny, you shall be Marcellus.' 'Rumpere fata' like "rumpere legem," "foedus," &c.

883.] 'Tu Marcellus eris' implies that the youth is not Marcellus yet, but only his promise: but it is also meant to include all the glories of the

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Purpureos spargam flores, animamque nepotis  
 His saltem adcumulem donis, et fungar inani 885  
 Munere.—Sic tota passim regione vagantur  
 Aeris in campis latis, atque omnia lustrant.  
 Quae postquam Anchises natum per singula duxit,  
 Incenditque animum famae venientis amore,  
 Exin bella viro memorat quae deinde gerenda, 890  
 Laurentisque docet populos urbemque Latini,  
 Et quo quemque modo fugiatque feratque laborem.  
 Sunt geminae Somni portae, quarum altera fertur  
 Cornea, qua veris facilis datur exitus Umbris;  
 Altera candenti perfecta nitens elephanto, 895

family, as if we were to say 'You shall be a true Marcellus.' 'Date—spargam,' &c. See on 4. 683. The sense here is probably the same as if he had written "date lilia ut spargam flores," the lilies and the 'purpurei' being identical. Comp. "Dant fruges manibus salsae" 12. 173, where as here 'manibus' is abl., not, as in 1. 701, dative.

884.] 'Purpureos' may either be understood generally as bright (see on E. 5. 38), or in its strict sense, as Pliny 21. 5 says, "sunt et purpurea lilia." 'Purpureos flores' 5. 79 also illustrates the custom. 'Nepotis' is of course used vaguely.

885.] "Acesten Muneribus cumulat" 5. 531. Comp. with the feeling expressed in 'saltem' ib. 23, "qui solus honos Acheronte sub imo est," Hom. *σὸν γὰρ γέρας ἄρι θανάτῳ*. 'Munus' of funeral rites G. 4. 520 &c. 'Inani munere' like "vano honore" 11. 52. Anchises identifies himself with Augustus and those who are conducting the funeral of Marcellus on earth.

887.] 'Aeris' with 'campis,' not with 'regione.' Comp. Auson. Cupido Crucifixus v. 1, "Aeris in campis, memorat quos Musa Maronia." It seems to be a general expression for the place of the dead, "the shadowy plains," 'aer' probably including the notion of mist as well as of air. Elsewhere Elysium has aether and light, as the rest of the infernal regions have darkness: here a neutral word is chosen.

888.] "Perque omnia duxit" v. 565 above.

889.] 'Venientis,' in the future.

He was to be inspired with a passion for the long line of historic glories which depended on his valour in Italy. Comp. vv. 718, 806, 4. 232.

891.] 'Laurentes populi,' the Laurentian peoples or towns, probably meaning the towns of Latium. Comp. "Laurens Thybris" 5. 797. Laurentum was the ancient capital of Latium, and the name 'Laurens' is in Virg. extended beyond the limits of the city. Comp. 11. 431, 12. 24, where "Latium" and "Laurentes agri" are apparently identified. "Urbem Latini" 12. 137.

893.] The gates of Sleep are from Hom.'s gates of dreams, which are similarly described Od. 19. 562 foll. Much ingenuity has been expended in searching for a symbolical meaning in them. Heyne seems right in saying that Virg. wanted to dismiss Aeneas from the shades by some other way than that by which he had entered, and that Hom.'s gates fortunately occurred to him. 'Fertur' might conceivably be understood as "surgit" or "tollit se," but it is difficult to understand it is reported to be, Virg. speaking doubtfully of things that mortals have no direct means of knowing.

894.] 'Veris Umbris,' real spirits which appear in sleep. How far the existence of such apparitions agrees with Virg.'s philosophy may be doubted: see on 4. 353, 5. 723. In Hom. the distinction is between truthful and lying dreams: and perhaps Virg. means to include this as well. See on v. 896.

895.] 'Perfecta nitens' seems = "perfecte nitens," like "saxosus sonans,"

Sed falsa ad caelum mittunt insomnia Manes.  
 His ibi tum natum Anchises unaque Sibyllam  
 Prosequitur dictis, portaque emittit eburna:  
 Ille viam secat ad navis sociosque revisit;  
 Tum se ad Caietæ recto fert litore portum. 900  
 Ancora de prora iacitur; stant litore puppes.

"lenis crepitans," &c., though 'perfecta elephanto' would naturally go together, like "Cymbia argento perfecta" v. 247. Either word, 'perfecta' or 'nitens,' would have expressed Virg.'s meaning sufficiently; and there is something superfluous in using both. 'Gleaming with the polish of dazzling ivory.'

896.] Beautiful as the ivory gate is, the apparitions that pass through it are false. For the power of the shades to send dreams comp. Clytemnestra's dream, which was sent by Agamemnon, Soph. El. 459, and Tibull. 2. 4. 37, "ne tibi neglecti mittant mala somnia Manes," which Virg. may have thought of, if it was published before his death. 'Falsa' probably refers both to the quality of the apparition and to the message that it brings. Both may be illustrated from the dreams of Hom.: in Od. 4. 796 the apparition of Iphthime is made by Athene: in Il. 2. 6 foll. the Dream-god is sent to give false counsel.

898.] "Prosequitur votis" 9. 310. 'His' is explained by what precedes, vv. 890 foll. Anchises continues his instructions till they part at the gate. The commentators have been greatly at a loss to answer the question, why Aeneas and the Sibyl were dismissed by the ivory gate. Gibbon and Heyne affirm that corporeal visitants

could not be dismissed by the gate of horn, not being "true shades." To this it has been pertinently replied that neither were they "false dreams" (Introduction to large edition, p. 419). Again it has been supposed that Virg. meant to intimate the unreality of the whole story, but he would scarcely have taken pains to stultify an account he had so elaborately constructed. On the whole we can only say, as before (v. 744), that Virg. had not distinctly thought out any theory of the future life in Hades, and does not consider his poetic genius bound by the rules of logical or historical accuracy on such a subject.

899.] "Viam secat" 12. 368.

900.] 'Recto litore,' sailing straight along the shore, like "recto flumine" 8. 57. He follows the line of coast, and it takes him to Caieta. The mention of Caieta has been objected to, as inconsistent with the opening of the next Book, where it is said that the death of Caieta, Aeneas' nurse, was the occasion of the name. But this is natural and Virgilian enough; and we can hardly wish that the poet had rivalled the accuracy of Ovid, who in his brief narrative of Aeneas' adventures (M. 14. 157) says "Litora adit nondum nutriciae habentia nomen."

